

2606

A  
DISCOURSE  
CONCERNING THE  
Soule and Spirit of Man.

Wherein is described the essence and dignity thereof, the gifts and graces wherewith God hath endued it, and the estate thereof, aswell present as future.

And thereunto is annexed in the end a bipartite instruction, or exhortation, concerning the duties of our thankfulness towards God.

Written by SIMON HARVARD.



*Auxilium meū a dñō  
et bene reger.*

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*Sim. Harvard lib. book*







# ILLVSTRISSIMO

*omniq̃ue virtute ornatissimo Domino Georgio Moore, Equiti auro, bonarum literarum Mecanati benignissimo, prospera omnia & fœlicia precatur.*



Vemadmodum apud priscos Philosophos (vir amplissime) quamplurimæ de anima humana disputationes sunt literis mandatæ, à nonnullis quidem in dialogis (vt a Platone,) ab aliis in tractatu continuato (vt ab Aristotele,) A quibusdam sermone soluto, ab aliis oratione numeris constricta, ab his fusiùs, ab illis magis succinctè, ab his ornatiùs, ab illis stilo magis humili, magisque crassa (quòd aiunt) Minerua:

*Epistola Nuncupatoria.*

Sic hodierno tempore non (vñ spero) videbitur à ratione alienum, si pro ingeniorum varietate eodem pergatur cursu, vt quàm multiplices sunt animæ dotes, tam variæ etiam sint illorum librorum formæ quibus natura & vires animæ describantur. Sicut enim non omnes pisces vna capiuntur esca, nec vno vultu omnes prori, ita nec omnium hominum corda eodem scribendi genere alliciuntur, nec omnium aures eadem loquendi phrasi delectantur. Si qui sint, qui politiora scripta expetant, ea velim perlegant, quæ de cognitione dei in libro non ita pridem prælo commissio acutè admodum et copiosè Ampl. tua demonstrauerit. Est enim Dei agnitio tam essentia, quàm virium animæ planè certissimum argumentum. Quòd si qui poemata magis euoluere percipiāt, Dauyesum Orphea Anglum audiant de noticia animæ

*Epistola Nuncupatoria.*

animæ suauiter modulantem. Hoc  
sum ego tantummodo in codicil-  
lo meo conatus, vt quæ ab antiquis  
& optimis tã theologis quàm Philo-  
sophis in aliis linguis pertractata vi-  
derim, ea (vt possem) in exiguum re-  
ducerem compendium, & (vt bonū  
esset, quo communius, eo melius) in  
idioma nostrum vernaculum illa  
traducerem. Visum autem est mihi  
(vir clarissime) hoc meum quale-  
cunque scriptum tuæ potissimum  
Ampl. consecrare, quia apud om-  
nes satis constat, eiusmodi esse tuum  
in his arduis quæstiunculis iudici-  
um, vt si tractatus hic meus (licet im-  
politus) sub nominis tui patrocinio  
in lucem prodeat, non est quòd ve-  
rear alicuius Momì linguam virulē-  
tam, nec est quòd de bonorum om-  
nium approbatione quicquam om-  
ninò dubitem. Conciones duas à  
me nuper Camerwellæ prædicatas  
in operis exitu adieci, partim, quia à

*Epistola Nuncupatoria.*

disputatione de diuinis animæ dotibus non multum viderentur dissentire: (Nullo enim modo se satis nouit anima, nisi se suo creatori summè deuinctam gratissimè agnoscat;) & partim, quia erant coram illo habitæ, quem omnibus palàm innotescit, te non vulgari amplecti amore, & cui non possum non acceptum referre, quòd mihi tui fauoris spes certissima affulgeat; quòdque patrum adeò præstantem hoc exiguum sit nactum opusculum. Deus Opt. **Max.** te multis verbi diuini ministris solatium, atheis obstaculum, Suriæque non mediocre decus, sanum, lætum, honoratum quàm, diutissimè viuum conseruet, vitæque defuncto cælestes tibi sedes largiatur iustorum animis in æternum repositas. Tarridgiæ vltimo Decembris, Anno 1603.

*Ampl. tuæ deuotissimus,*

SIMON HARWARD.

# The Contents of the Booke.

The Arguments or brieve Summe of  
the twelue Chapters following.

- 1 **T**He first Chapter sheweth, that the words soule and spirit are so general ly synonima, that in all principall uses concerning man, the one is promiscue taken for the other.
- 2 The second, what the soule of man is, and how the soule of man doth differ from that anima, which is in other living creatures.
- 3 The third, whether anima vegetativa, sensitiva, & rationalis, the vegetative, sensitive, and rationall soules be three seneral formes or substances of soules, or but diuers faculties of one soule.
- 4 The fourth, whether anima the soule, be a medium, a meane or middle substance betwixt the spirit and the bodie.
- 5 The fift, in what part of the bodie the soule doth possesse her seate.
- 6 The sixt, whether the soule doe come ex traduce by propagation from the parents, or no.

## The Contents of the Booke.

- 7 The seventh, that the soule is an immortall  
essence, and that according to the opinion of  
heathenish Philosophers.
- 8 The eight, how is the soule the image of  
God may and ought to be renewed.
- 9 The ninth, what wee may conceive of the  
soule of man, by the conscience of man, and  
how the conscience is either a heaven or  
hell to the soule in this life.
- 10 The tenth, of the estate and condition of  
the soule after this life, against the heresie  
of the Catabaptists.
- 11 The eleventh, of the future estate of the  
soul being seperated from the bodie, against  
the Romanists.
- 12 The twelfth, the conclusion concerning the  
twofolde estate of soules once loosed from  
their bodies.

## Errata.

Folio 8. (b) for seat, sent twice. fol. 20. (a) who by, wholly  
fol. 21. (a) one, our. fol. 21. (a) geneally, generally.  
fol. 30. (b)  $\pi\pi\iota\sigma\iota\alpha$  fol. 32 (2)  $\epsilon\iota\sigma\pi\tau\epsilon\upsilon$   
fol. 58. (a) often giuen fol. 74 (a) and did not possesse  
fol. 99 (b) if we cast of, if we talte of. Fol. 48. Decius



A DISCOVRSE  
concerning the Soule  
and Spirit of  
MAN.

CHAP. I.

*How many wayes the words Soule and Spirit  
are synonima, and the one promiscuè taken  
for the other.*



He words *anima*, and  
*animus*, in their origi-  
nall etymologie, are  
thought of many to  
bee deriued of the  
Greeke worde *ἀνεμος* Arist. de muni-  
signifying a blast, or Spirit, according do.  
to that of *Aristotle*, *ἀνεμος ἔστιν ἐστὶ πλῆθος*  
*ὑπερ πολὺς πρῶν καὶ ἀθρόος, ὅστις ἄμα καὶ πνεῦμα*  
*ἔχεται*, *Anemos*, is nothing but much  
B flowing

*A discourse of the Soule*

aire flowing hard together which is also called a Spirit. The hebrew word *nephesh* for the soul, & *ruach* for the spirit, are accounted in their original sense, to signifie also one thing, to wit, a breath, or blast. The Greeke word for the soule, *ψυχη* is deriued of *ψύχω* *refrigero*, because breath is let in to coole things naturally hote, and is therefore the same in meaning with *πνεύμα* *spiritus*, of *πνέω* *spiro*. The like is in the Latine tongue, wherein as the word *spiritus* is taken often for winde, and breath, as in the Poet, *Boreæ cum spiritus alto insonat Aegeo*. And of the Queen of the South, when she came to *Salomon*, and sodainly sawe his exceeding glorie and Maiestie, it is said of her being amazed, *non erat amplius in ea spiritus*, there was no more breath in her. So vsually in the best approued Latine Authors, the word *anima* is also taken for winde, and breath. *Tully* saith, *inter ignē et terram Deus aquam animamque posuit*, Betwixt the element of fire, and the earth, God hath placed the water and the ayre. *Geta* in *Terence*, telleth  
*Antipho*,

נפש  
רוח

Virg. Aenead.

1. Reg. 10. 5.

Cicero de V.  
inuerfit.



*Antopho*, how by hearkening and listening, he had found out the parents of *Phanium*; *accessi, astiti, animam compressi, aurem admoni*: I came neere, stood close,

Terent. in  
Phorm.

held in my breath, and listened. And in *Plautus*, the fault of the breath is called *fetor anima*. *Philemium* said to *Demetrius*, *disc amabo, an fetet anima uxoris tue?*

Plautus in A-  
finaria.

As in the three chiefest languages the etymologic of the wordes, vsed for soule and spirit, do import one force and nature, so in the three principall significations, and purposes, whereunto they are most commonly applied, in the description of the parts, and faculties of man, they haue as large a priuiledge, the one as the other. For, first they are taken generally, for the spirit of life in euery liuing creature:

As in *Genesis* it is said, *Venerunt ad Noachum bina ex omni carne in qua erat spiritus vita*. There came 2. & 2. of al to *Noah*, in

Gen. 7. 15.

whō was the spirit of life. *Tul.* extolleth those olde men, *quorum ad extremum spiritum prouecta est prudentia*, whose wisdom encreaseth, euen vnto the ende of their life. *Aeneas* promiseth to bee

Tulli. de senec-  
tute

*A discourse of the Soule*

Vir. Aeneid. 4 mindful of *Dido*, — *dem spiritus hos regit artus*, while life doth last.

This bodily life is called often in the Scripture, by the worde of *anima*:  
 Gen. 37. 21. *Reuben* said to his brethren concerning *Ioseph*: *Non percutiamus eum in anima*: Let vs not strike him in soule, that is, let vs not kill him. The law of retribution is, eye for eye, tooth for tooth, hand for hand, *animam pro anima*, life for life. *Dauid* praieeth to be deliuered from those bloud-thirstie men, which laid waite for his soule. Our Sauour commaundeth vs not to be *soliciti pro anima*, caretull for the life, what we shal eat or drinke, nor for the body, what raiment we shall put on. The Angell bad *Ioseph* to take the babe and his mother, and to returne out of *Aegypt* into *Iury*, because they were dead, *qui petebant animam pueruli*, which sought the childes life. *Qui vult animam suam seruare* (saith our Sauour) hee which will saue his life, shall loose it, and hee which will loose his life for my sake, shall finde it. A good sheapherd layeth downe his soule for his sheepe, that

that is, his life: as hee laid downe his soule for vs, so should wee lay downe our soules for our brethrē, that is, our liues. The Poet *Iuuenal*, reproving the greedy couetousnes of marchāts, saith

*I nunc, et ventis animam committe dolato*

*Confusus ligno, digitis à morte remotus*

*Quatuor aut Septem.*

Secondly the word spirit, and soule, are in an equall degree taken vsually for the affections of man, either good or euill. The Apostle doth exhort vs to instruct one another with the spirit of mildnesse. The Psalmist prayeth God, to renew a right spirit within him, that is, holy motions of the mind. The Prophet *Esay* telleth the stiffe-necked people, that God had cast vpon them, a spirit of slumber. So may proud & couetous affections be called the spirit of pride, and the spirit of couetousnesse. So is the word soule often vsed for the affections of the heart. The Prophet *Dauid* saith, *ne tradas me anima hostium meorum*, deliuer me not to the soule, that is, the wicked desire of my enemies, for false witnes-

*Ioh. 3. 16.*

*Gal. 6. 1.*

*1. Cor. 4. v. ult.*

*Psalm. 51. 10.*

*Esay. 29. 10*

*Greg. in mor. spiritus carnalis mollis, spiritus mundi vana, spiritus malitiae sepe amara loquitur. Psalm. 27. 12.*

*A discourse of the Soule*

- ses are risen vp against me. *Anima Sichem ad hæsit Dina filie Iacobi*, the soule of *Sichem*, that is, the affection of his hart did cleaue vnto *Dina*, the daughter of *Iacob*. The Lord saith by *Ezekiel*, that he had giuen vp the Israelites *animæ odio habentium eos*, to the soule, that is, the will and affections of them that hated them. So of good and louing affections, it is said in the Actes of those first conuerts, in the primitiue Church, there was amongst them *cor unum et anima vna*, one heart, and one soule, that is, their counsels did all agree, and their willes and affections were faithfully ioyned. The like doth the Apostle *Paul* exhort vs to, when he biddeth vs hold the vnitie of the spirit, in the bond of peace. When the affections of our Sauour Christ are expressed, they are set out, sometimes by the word spirit, and sometimes by the word soule. Saint *Iohn* saith, *turbatus est spiritus*, his spirit was troubled, when he said, one of you shall betray me; and as it is in Saint *Luke*, *exultauit Iesus spiritu*, Iesus reioyced in spirit,
- Gen. 34. 3.
- Ezech. 16. 27
- Act. 4. 32.
- Eph. 4. 3.
- Ioh. 13. 27
- Luk. 10. 21.

spirit; when hee said, I thanke thee O Father, Lord of heauen and earth, that thou hast hid these thinges from the wise and prudent, and reuealed them to babes, euen so was thy good pleasure. In Saint Marke he said, *tristis est anima usque ad mortem*, my soule is sorrowful vnto death, tary here & watch.

Mark. 14. 34

And in Saint Iohn, *anima mea turbata est*, my soule is troubled, and what shall I say, Father saue me from this houre. S.

Ioh. 12. 27

Augustine doth expound these places to signifie his infinite loue towards mankind, and saith, *caput nostrum suscepit membrorum suorum affectum*: Our head vouchsafed to take vpon himselfe the affections of his mystical bodie.

Aug. in Ioh

Thirdly, the word soule and spirit, do in as full maner, the one as the other, point out vnto vs the principall part of man, that rationally soule and vnderstanding spirit, which beeing part of mans substance here, doth remaine still immortall, when the bodie is extinguished. Of that is meant that speech of the wise man, when earh

Eccles. 12. 7

*A discourse of the Soule*

Act. 7. 59

Hebr. 12. 9

Luk. 23. 46

Hebr. 4. 15

1. Pet. 2. 25

Var. 11.

1. am. 2. 21

goeth to earth, the spirit goeth to God which gaue it. That did the first Martyr Saint *Stephen* yeeld vp into the hands of Christ, when he said, Lord Iesu receiue my spirit. Of that speaketh the Apostle to the Hebrewes, if wee haue reuerenced the Fathers of our flesh, when they haue corrected vs, much more shall wee bee subiect to the Father of our spirites and liue. Of that doth our Sauour speake, in the yeelding vp of his soule, Father into thy hands I commend my spirit: For as he tooke truly mans flesh, so tooke hee also a humane soule, and was perfect man, like vnto vs in all thinges, sinne onely excepted. Saint *Peter* saith, ye were all as sheepe going astray, but ye are returned to the sheapheard and Bishop of your soules: And in the same Chapter againe, abstaine from fleshly lustes, which fight against the soule.

Hee calleth by the name *ψυχη anima*, the spirit and principall part of man. So doth Saint *James*, when he willeth vs to receiue with meeknes the word

word of God, which is able to saue  
your soules, so doth our Saniour  
Christ when hee biddeth vs not to  
feare them which kill the body, and  
haue no power to kill the soule, but  
to feare him that hath power to kill  
both body and soule, and to cast both  
into hell fire. And in the Chapter fol-  
lowing, learne of me that I am meeke  
and lowlie in heart, and you shall find  
rest vnto your soules: of this speaketh  
*S. Hieron, Anima in auriga modum retinet  
frena sensuum currentium*, The soule  
as a Wagoner doth holde and go-  
uern the bridle of the running senses.  
And *Augustine, Humana natura constat  
corpore & spiritu, quem etiam animam di-  
cunt*, The nature of man doth consist  
of a body and a spirit, which spirit is  
called also the soule. And *Bernard,  
gemit anima deuota Christi absentiam*: A  
deuoute soule doth grone and sigh,  
when it feeleth Christ absent, or lon-  
geth for the comming of Christ. The  
other significations of the wordes  
soule and spirit, as whē soule is taken,  
either for the whole person of man,  
yet

Mar. 10. 28

Mar. 11. 28.

Heb. 13. 17

1. Pet. 1. 9.

1. Pet. 4. 39.

Hieron. aduer.  
Iouinian, lib. 3

Aug. quest.  
super Numer.  
lib. 4. cap. 18.

Bernard, super  
cant. le. m. 59.

Gen. 14. 21.

Rom. 13. 1.

*A Discourse of the Soule,*

Numb. 31, 1  
Numb. 6. 6.

Luk, 24. 37

yet liuing, or for the body of man being dead, and the spirit taken for a *Phantasma*, or Ghost appearing in some visible shape, as *Theophilact* doth expound that place in *S. Luke*, where it is said, that the Apostles, when our Sauour appeared to them, did think that they had seene a spirit, and were afraid, but our Sauour did cheare the vp, why are ye troubled? touch mee and behold, for a spirit hath not flesh and bones as ye see mee haue. These and sundry other acceptations of the wordes soule and spirit I omit as impertinent to the question now in hand, and doe thinke it more fit (the æquialency of the words being thus briefly laid open) to passe vnto that which in order ought next to follow, to wit, the definition of *anima*, what it is first generally in al liuing creatures, and then more particularly what is the soule of man.

Chap:



CHAP. II.

What is the soule or anima, and how the soule in man doth differ from anima in other creatures.



What that *anima* is, that is the life of all *animalia*, of all living creatures, it is a question much disputed amongst auncient Philosophers. Some doe make it a bodily thing, some a nature incorporeal, and some onely the temperature of the body. The Stoickes taught, *animam esse vitales spiritus in sanguine*, that the soule was onely the vitall spirites in bloud. If it be a corporall thing, then must it needes be like either the aeriall or the fiery element. The signification of the worde doth import rather an aerial nature: but *Democritus* called it, *Igneam naturam* of a fiery nature: some called it a harmony, or (as *Empedocles*) a friendship of the elementes and humors: *Heraclitus* accounted it a cer-

See these opinions more at large in the beginning of the 7. chapter

*A Discourse of the Soule,*

a certaine force, flowing from the celestiall bodies into the terrestrial, vnto which opinion the Poet seemeth to allude, *Ignis est illis vigor & celestis origo*

Virg.

Tully Tus. 6. 1.

*Aristotle* defineth it to be ἐντελέχεια, the continued motion (as *Tully* doth interpret it) of a naturall organicall body, hauing life in power: some doe reprehend that interpretatiō of *Tully*, & do think that it should be expounded rather perfectiō, because ἐντελέχεια

Plato de leg.  
Arist. 3. Physic.  
& in lib. de  
gener. anim.  
at, l. 2. de ani.  
ait, anima est  
principium,  
quo viuimus,  
sentimus &  
mouemur.

signifieth perfect. But *Plato* useth the word ἐντελέχεια, for *ingiter* & *continue*, & certaine it is, that *Aristotle* doth vse often *promiscue*, the wordes ἐντελέχεια, and ἐνέργεια, for an efficiency and working motion: many hold it to be all one with ἐνδύλεια, a continuall agitation, as in the Prouerbe, κολλῶναι πέτραν ῥάνις ὕδατος ἐνδύλειαν, a drippe alwaies dropping, doth harden the hard rocke, and the Wiseman sayeth

Ecl. 30. 1.

ὁ ἀγαπῶν τὸν υἱὸν αὐτοῦ ἐνδύλειζεν μάστιγας αὐτῷ, He that loueth his sonne, doth continually adde correction to him. When *anima* is called a continued agitation, wee must not vnderstand an

ac-

accidentall motion, but a substantiall  
 and habituall agitation, stirring vp  
 actions. Hippocrates nameth it *ἔμπετον*  
*θερμὸν*, the naturall heat, or the spirite  
 in blood, and hee addeth, *Cum hac a-*  
*nima inflammatur, pereunt & corpus & ani-*  
*ma*, because when the heat and spirits  
 doe not keepe a iust proportion, the  
 all liuing creatures are thereby extin-  
 guished. In the holy scriptures, the  
 word *anima* is giuen to the blood, *Car-*  
*nem cum sanguine ipsius, qui anima ipsius est*  
*ne comedite*, *Eate not the flesh with the* Gen. 9. 4.  
 blood of it, which is his life, *tantum-*  
*modò non comedas ullum sanguinem, quia* Deut. 12. 16.  
*sanguis cuiusque est eius anima, ideo non com-*  
*ede ullius animam cum ipsius carne*, *Eate*  
 no bloude, for the bloude of euery  
 thing is the life, therefore eate not  
 the life together with the flesh. Here-  
 vpon is the word *anima* also giuen to  
 euery liuing creature, *Quacunque ani-*  
*ma vivebat in mari, mortua est*, *Euerie* Apoc. 16. 3.  
 soule that liued in the sea, that is eue-  
 ry liuing creature. *Adam* called by  
 name, *omnem animam viventem*, euery li- Gen. 2. 20.  
 uing soule, that is euery liuing crea-  
 ture

*A Discourse of the Soule,*

**Ezech. 47. 9**

*ture, omnis anima viuens qua repit,* euery creeping soule, that is, creeping creature. In most authors, the worde bloud is taken for life, because of the spirits of life proceeding of the bloud. when the Poet describeth a man slain, he vseth this phrase,

*Purpuream vomit ille animam,*

**Virg. AEn. 6. 4.**

He cast out his purple-red soule, that is his life together with his bloud: *Gal-*

**Gal. de vsu  
partium lib. 5  
cap. 17.**

*len* defineth *animalem spiritum esse exhalationem quandam sanguinis benigni*, the animall spirit to be a certain exhalation

**Ibid. lib. 9. c. 4.**

of the best part of bloud. And afterward sheweth how this animal spirit is engendered of the vitall: the thinnest and purest portion of the vitall spirits engendered in the heart, & arteries, is carried vp to the ventricles of the braine, and there wrought into an animall spirit, and from thence by the sinewes, doth exercise his force in euery part of the body: the braine doth purge superfluous vapours, but this animall spirit it doth retaine as familiar vnto it selfe: and although naturally all spirits doe ascend, and not

**Gal. de placitis  
lib. 1. p. 8.**

not descend, yet these animall spirites being governed of the soule, are carried downe euen into the feet, and to euery part of the body, for this difference doe the Galenistes make betwixt *anima* & *Spiritus*: *Spiritus* ita se habet ad animam, ut ad ignem scintilla, The spirit is in respect of the soule, as the sparkle in respect of the fire, or (as in some places Galen doth speake) the *anima* or soule dwelleth in the body of the braine, as the workman, *primum autem eius organum tum ad vniuersos sensus tum ad motus voluntarios esse animale spiritum*, and that her chiefeſt instrument both for all senses, and for all voluntarie motions, is the animal spirites. What the substance of *anima* is, hee confesseth often, that hee is ignorant of it He enclineth sometimes to the opinion of them, which make *anima* to be *κράτος*, a temperature of the elementes, especially of the fiery and aeriall. But most vsually for the speciall kindes and powers of it, hee followeth very often the diuision of Plato, who maketh three *anima* species

Galen de  
placitis. Hipp.  
& Plat. lib. 7

Gal. lib. de  
fetus format.  
& lib de anim.  
& corp. tempe  
ramentorum  
mutua conse  
quutione.

in

*Handwritten signature*

*A Discourse of the Soule,*

Gal. libid, & in  
lib. 9. de pla-  
cit. Hippo. &  
Plat.

in man, the first, he calleth, ἡγεμονικόν,  
or λογικόν, the principall governour  
or rationall soule, hauing the seat in  
the brain, and working by senses, vo-  
luntary motions, imaginations, me-  
mory, vnderstanding and iudgement.  
The second, θυμοειδές, the irascible  
soule, hauing seat in the heart, and  
working by vitall power by affections  
and perturbations.

The third ἐπιθυμητικόν, the appetitory  
or cōcupiscible soules, hauing seat  
in the liuer, and working by nourish-  
ing, increasing procreation, and what  
focuer operations of nature.

Gal. de natur.  
facul. lib. 1. c. 1.

The faculties of the first are called  
Animall, the second vitall, the third  
naturall: to the first, do serue the si-  
newes; to the second, the arteries; and  
to the third, the veines, the vegetatiue  
life in plants is called by *Galen* rather  
*natura* then *anima*, the naturall force  
of increasing and propagating. The  
*anima sensitiva*, or sensible soule giuing  
sense and mouing, is common to mā  
with brute creatures: but the ratio-  
nall soule which *Plato* thought to  
pro-

proceed from God, and *Aristotle* accounted not to come by the generation of man, but *διὰ θεῶν* ourwardly by the gift of God, and *Hippocrates* acknowledged not to bee nourished with meates and drinckes, and *μεταπαύσαι ἐχ' ὅσον τι*, not able to be altered by them, and therefore immortall, that is indeed the essentiall difference of man, whereby hee is distinguished frō other creatures voyde of reason. It was thus defined by *Alcmaon Cratoniades* one of the schoilers of *Pythagoras*, *Plato* in (as *Plato* sheweth) *anima est substantia, similis aternis essentis, semper mobilis motu illo, qui conuenit naturis celestibus*, The soule is a substance, like to the eternal essences, alwayes moueable with that motion, which agreeth to heauenly natures. *Augustine* saith, *Anima est substantia creata inuisibilis, incorporea, immortalis, Deo simillima, imaginem habens creatoris sui*. The soule is a substance created, inuisible, incorporeal, immortall, most like vnto GOD, and bearing the image of her Creator.

Gal, lib. 9, de placitis Hip, & Platonis.

Arist, lib. 2, de gener, animal cap, 3.

Hipp, lib. 1, de victus ratione

Plato in Phaedro:

August, in lib, de definitione anim.

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Melancth. de  
anima, pag. 19

*Melancthon* defineth the soule to be an intelligent spirite, the second parte of mans substance, and yet so, that being seperated from the body, it remaineth still immortall.

Athanas. tom.  
4. in tractatu  
de definitioni-  
bus ecclesiasti-  
cis.

*Athanasius*, although hee account the essence of the Soule to be such as that it cannot bee knowne of man : for he saith, *Tria sunt, quae secundum essentiam hominibus sunt incognita, Deus, Angelus, & anima, quae soli Deo secundum essentiam cognita sunt*, yet afterward in the same place, hee endeouoreth by a comparison to resemble the same vnto vs. As the Sunne beames (saith hee) doe enter into the house, and possesse one place, and yet do lighten the whole house, euen so the soule, though it haue a seat in the heart, and also in other principall partes of the head and body, yet doth it further distribute her vitall power to euery part of the body. This similitude was vsed before by the auncient Philosophers. *Plato* and *Aristotle* speaking of that principall part of man, called *Ans*, or *Δύναμις*, the one doth compare it

Curæus in  
Physic.



it to the Sunne: and the other to the light, because sundry beames are spread from it vnto all such partes of the body, as are capable thereof: The lowest beame is called of Aristotle, *ῥᾶς παθητικὸς*, *radius animae passivus, vel passibilis*, This suffering beame is spread into all the powers of the sensitive soule, and even into the faculties of the outward senses, and is ioined with them, & doth furnish them with that power, that they may bee able to bee conuerted and reflected into themselves, otherwise they should be like vnto bees, making curious workes, and yet not iudging of that which they haue made. But in man by the communicating of the rational soule, the senses doe reflect and comprehend themselves. There is an other beame of the rational soule, called *ῥᾶς διανοητικὸς*, *intellectus, radius agens*, the active or working beame, which doth discourse of matters, and sometimes doth vse the helpe of the inferior powers, the imagination, and the senses & sometimes doth returne into his own essence.

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boue both these beames there is *mens pura & amara*, the mind pure and without passion, not mingled with the bodily powers, nor vsing them for her knowledge, but plainely inorganical. It hath a respect and consideration of the body, but it doth therewith returne into her selfe and regarde her own chief patterne. A famous Phisition of our age, to shadow out the soule of man, doth vse an other similitude, drawn from the forme of a iudiciall court: he calleth imagination the preferrer of the bills or promoter: reason the examiner and iudge: and memory the *Custos rotulorum*, or Register. First, imagination, by the common sense, and by the outward senses (which shee doth vse as spies) doth take hold of many matters, and exhibite them to the vnderstanding. And as many times captaines being drawn on by the errour of their spies, do attempt some exploits, which redound to their great harme: so reason being beguiled with the errour of imagination, doth fall into folly and rashnes.

The

Andreas Lau-  
rent. lib. de  
Melanch. Hy-  
pochondr.

The Greeke Philosophers doe erre about the imagination of mā, some of them doe make it to bee all one with the common sense, & some make the imaginatiō in man, & in brute beastes to be both alike: but both the assertions are erroneous, for the common sense or inwarde sense, dooth in the same moment of time together with the outward senses, perceiue those things which do fall vnder sense, and when the obiect is remoued, the actiō of the cōmon sense doth vterly cease, but the imaginatiō, although the bodies be taken away, yet it doth retain the formes, and of diuerse things can make one, as of a mountain and gold can make a golden mountaine. Again the common or inwarde sense doth only perceiue those things which are brought vnto it by the benefite of the outward senses, but imagination goeth further, and doth put forth her power in high and lofty matters. At the first sight of a wolfe the sheepe doth flie away, and yet cannot that sagacity be attributed to the outward

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senses, neither can we say, that the imagination in brute beastes is the same that it is in man: for in beastes it is occupied wholly in appetites, in seeking those things wherewith it is delighted, & in flying frō those things which they imagine will bring harm. But mans imagination doth beholde many things very farre remoued frō affections and appetites, and when imagination hath conceiued many things, and by the exhibiting of the as it were, rowled reason out of sleepe, then doth reason ponder & discourse of the matters, proceeding to & fro from the effectes to the cause, & doth thereupon inferre conclusions, and determine vpon resolutions. The common sense is as it were a receptacle, into the which by the outward senses, (as by instrumentes) all maner of objectes are infused. Phantasie dooth iudge of those things which bee apprehended by common sense; Reason hath an vniuersall iudgement, farre beyond those things which doe fall vnder sense. And about them all that  
which

Caluin Instit.  
l. 4. cap. 15.

which is called *Mens* the minde, doth with a quiet and fixed contemplation behold those things whereof reason hath discoursed. The three faculties called *cognitua* the cognitive or knowing faculties of the soule, haue other three appetitive faculties, answering vnto them. *Voluntas* the wil, doth properly desire that which the mind and reason do propound. *Vis irascendi* the courage, doth catch at those things which are reached out by reason and fantasie. And *vis concupiscendi* the concupiscence, doth desire and apprehend such things as are objected by fantasie and sense. How all these should be rightly vsed, it is thus defined by an ancient Father, *Caro quatuor constat elementis: anima tribus vegetatur naturis: est enim rationalis ad discernendum; concupiscibilis ad virtutes appetendum; irascibilis ad vitia aduersandum*, The flesh consisteth of fower elemēts, and the soule is quickned in three natures: for it is either rationall to discern; or concupiscible to desire vertue; or irascible to abhorre sinne.

Caluin: ibid;

Gregor. Mag,  
in Prologom  
7. Psalm. pœni  
tent.

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Calu. Tr. Rit. l. 2  
cap. 15.

Some doe make in the soule three beginnings of actions, sense, vnderstanding & appetite. Some do more briefly bring it into a Dichotomy, making onely two parts of the soule, to witte vnderstanding and will; vnder vnderstanding. they do comprehend sense, and in will they include appetite: vnderstanding doth discerne & decree, and the will doth make choise of that which reaso hath prescribed, & refuse what she hath disallowed. The appetite if it do obey reaso, & natural instinct, it is called *ἐπιθυμία* an earnest desire, but if it do shake off the yoke of reason, it is *παθος* a sodain and rash perturbatio, which is rather a corruption & infirmity, the a natural faculty of the soule. The Orator (or rather in that booke the Philosopher) doth the accout the appetite to be a right force of the soule when it obeyeth reason, *Duplex est vis*

Tul. lib. 2. off.

*animorum, una pars in appetitu posita, altera in ratione, qua docet & explanat quid faciendum, fugiendumque sit, ita ut ratio praeferat.* But our Christian faith geeth further, and dooth teach

vs, that all our reason, our thoughts, our knowledge, our appetites, our wil, our wisdom, and the very spirites of our mind, are blinde, darke, and euen dead, vnlesse they be lightened by the beames of Gods word, and quickened by his sanctifying Spirit. It was well said of Gregorie, *Anima in corpore vita est carnis, Deus autem qui uiuificat omnia, vita est animarum.* The soule in the bodie, is the life of the flesh; but God, which quickeneth all things, is the life of our soules. And of Augustine, *sicut expirat corpus cum animam emittit, ita expirat anima cum Deum amittit: Deus amissus mors anima, anima emissus mors corporis,* As the body dieth, when it sendeth out the soule, so doth the soule dye, when it loseth God: the seperation from God, is the death of the soule, euen as the parting of the soule, is the death of the body. This is *opus anima, regere inferiorem, et regi a superiore,* the proper office of the soule is, to gouerne man, and to be gouerned it selfe of God.

Rom. 8, 7:  
2, Cor, 3, 5.  
1, Cor, 2, 14,  
Gen, 8, 21.  
Phil, 2, 13,  
Eph, 4, 23,  
Ioh, 1, 9,  
2, Peter, 1, 19  
2, Cor, 4, 4,  
1, Tim, 5, 6,  
Greg. in Ezech  
hom, 17,

Aug. de ver-  
bis dom. in  
Math: Cap. 8

August, lib, 6,  
mult. cap, 5,

*Whether anima vegetativa, sensitiva, et rationalis, the vegetative, sensitive, and rational soules bee three severall formes of soules, or but diuers faculties of one soule.*



When the vegetative force, the sensitive life, and the rational soule, are considered in themselves, and in their owne nature, they must needs be accounted three distinct kinds: because the first is in plants, & all things growing on the earth: The second is common both to bruit beast and man; And the third is proper to man onely. But when they are all ioyned together in man, then the question is, whether they are to bee reckoned three sortes of *anima*, or but only three distinct powers of one soule. *Galen* doth in diuers of his bookes, followe still the positions of *Plato*, and as there are three principall parts of man, the heart, the brayne, and the liuer, so hee teacheth expressely, that their severall sortes



*fortes of anima, tres anima sunt species,* Gal. lib. de a-  
 saith he, there are three kinds, or sorts *nimi et corpo-*  
 of soules, and addeth presently the *ris tempera-*  
 partition of *Plato*. And againe, *plures* ment mutua  
*sunt anima species, et triplici sede collocata,* consequutio-  
 there are three maners and formes of ne.  
 the soule, and placed in three seuerall G 1. de placit  
 seates: he citeth againe, the diuisi- Hipp. et Plat.  
 on made by *Plato*. *Aristotle*, although lib. 9.  
 in some places hee maketh but one Vide Peucer.  
*δύναμις*, governing all, yet when hee Pag. 601.  
 giueth to the vegetatiue, sensitiue, and  
 rationall soule, three seuerall times of  
 beginning, and seuerall efficient and  
 materiall causes, and seuerall maners  
 of working, he seemeth verie eident-  
 ly to make three distinct sortes of *ani-* Arist. de gene  
*ma*. For he teacheth plainly those *rat animal. lib*  
*anima*, or soules, whose actions are cor- 2. Cap. 3.  
 porall, doe not come from outward,  
 but do growe in, and with the bodie,  
*Nec simul fieri animatum et fetum:* It hath  
 a vegetatiue force to growe in the  
 wombe, euen before it is endued with  
 sense. But of the minde hee addeth  
*λείπεται δὲ τὸν νῦν μόνον θεωρητὴν ἐπεσπῆναι,*  
*χῆθεον εἶναι μόνον, ὃ δὲ γὰρ αὐτῇ ἐν- γεία*

Ibid.

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γεία κοινῶν σὰν ἀπὸ τοῦ ἐνὸς γεία, Onely the mind doth come from out ward, and is only diuine. For the powers and operation of the bodie, doe not communicate with the operations thereof.

*Melanchthon* doth not condemne the arguments of *Occam*, wherein hee endeououred to demonstrate, that the rationall and sensitiue soule, are distinct things in man: His reasons are, because the rationall and sensitiue appetites are contrary one to another, and it is vnpossible that in the selfe same indiuisible nature, there should bee at the same time contrarie appetites. Againe, if man beget man, it must needs be with life and sense. It seemeth a grosse thing to imagine that other baser creatures should naturally procreate and bring forth issue of their owne kinde, with life and sense, and that man being so farre a more excellent creature, should not in procreation yeeld so much as sense and life. Howsoever the rationall soule, the vnderstanding and mind, commeth not *ex induce* frō the seed of the parents, but is

Melanch de  
anima pag. 21

The reasons  
of the which  
defend three  
seuerall kinds  
of soules in  
man.

is inspired and giuen of God, yet the vegetatiue and sensitiue power (as he saith) cannot but come by naturall propagation, if in brute beasts, much more in man, the more noble creature. Moreouer, after their opinion, the rationall soule differeth from the other in continuance and eternitie: For whereas she is immortall and perpetuall, the others, to wit, the vegetatiue and the sensitiue, as they haue their beginning with the bodie, so haue they their end also. For their actions are wholly organical, neither haue they any power or being, when the bodily instruments do faile. The sensitiue power is corporall, and diuisible, but the mind or soule, is a spirit incorporall, and therefore indiuisible, and is indeed the only essentiall difference betwixt man and brutish creatures. Whiles she is vnited with the bodie, she guerneth all the powers of the bodie, and imparteth her efficacy, to euery part of it, according as it is, found capable thereof. As the Sunne in the great world, doth come to  
some

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some partes with his beames, and to other parts onely with his efficacie, euen so in this *microcosmus* the little world man, the diuine spirit, the soule, doth on some partes cast the beames of her light, and impart vnto other, the power of her quickening spirit, and is indeed both the fountaine of life in this world, to the body being made capable by the vegetatiue and sensitiue faculties, the good temperatures of the first qualities; and after this life, when the vegetatiue and naturall forces shall cease, the bodie being by glorification, made eternally capable, it shall minister to it a life that neuer shall haue end. A man doth sustaine no iourney, if at the same time wherein he expecteth the payment of a debt, (though the debt be not paid) yet his comming for it, doth by occasion sodainly yeeld him such preferment, as whereby he shall neuer stand in neede of that debt so expected. And euen so it is no abasing vnto mā, not to haue that debt of nature, sensitive life (which all liuing creatures haue

haue) when at the same time, in stead of that which should haue come from parents God doth inspire a far better, euen a liuing soule, performing al, & a thousand times more then the other could haue done. I therefore hold their opinion to be soundest, which do attribute vnto man but one soule, comprehending and gouerning al the powers in man. The vegetatiue and sensitiue faculties, are but bodily temperatures, or corporall agitations, hauing their motions according to the good disposition of the instruments, and also their continuance according to their continuance. But the mouing spirit which moueth all, and ruleth all, and quickeneth all, is that one soule of man, of which *Chrysostome* speaketh, *omnia duplicia natura nostre dedit Deus, binos oculos, binas aures, binas manus, binos pedes, animam autem unam, quam si perdidimus, quid superest quorum in vita maneamus*: God hath giuen all, other things double vnto vs, that if one be hurt, the other may stand vs in stead, eies, eares, hands & feet double.

But

Peucer. de diuina cap de phyfiog.

Chrysost. ad populum Antioch. hom. 19

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But he hath giuen vs but one soule,  
which if we destroy, what is there in  
the world, whereby we may hope for  
any life? And *Isidore*, *anima dum*  
*vivificat corpus, anima est; dum vult*  
*animus est; dum scit mens est; dum reco-*  
*lit memoria est; dum rectum indicat ratio est;*  
*dum spirat spiritus est; dum aliquid sentit*  
*sensus est.* The soule is one, but is cal-  
led by severall names, according to  
her severall and manifold operations:  
Some holding the opinion of *Plato*,  
that there bee three distinct soules in  
man, do conclude that to be the cause  
of apparitions of ghostes, because  
*Plato* taught that the sensitue soule  
doth remaine a while after death, as a  
garment & covering to the rationall.  
But I omit that as a playne dreame.  
*Iohannes Philoponus*, a Grecian Philo-  
sopher, and yet a christian, said that he  
could not conceiue how the wicked  
should be punished after this life, vn-  
lesse the sensitue soule doe continue.  
No doubt as the souls of them which  
dying in the Lord, are alreadie blessed  
and with Christ in Paridise, beholding  
the

*Isidor, in ety-  
molog.*

*Vide Curaci  
Phyfic.*

*Philopon,  
Grammat.*

the Lambe, howsoever they want the <sup>Apoc, 22, 5.</sup> bodily eye, and haue no light of the Sun, but the Lord God is their light for ever: so the rich glutton his soule, <sup>Luk, 16</sup> & the souls of as many, as are alreadie damned with him, do endure the torments prepared for the diuell and his angels. Howsoever the bodies being not yet raised vp, they cannot be said to haue their corporall senses. The manner of the ioies & punishmēts after this life (for the arme of Gods mercy, and the arme of his iustice are both of one length) is incomprehensible and vnspeakable, such as no eie can see, no <sup>1. Cor, 13,</sup> eare can heare, neither can it enter into the hart of mā. But it is many waies apparant, that howsoever in the day of iudgement the body shal be ioined to the soule, as in society of either blisse or torment, yet is that immortal & inuisible creature of it selfe inorganical, sufficiently able for all her actiōs, motions, and operations, without the bodily instruments, humors, qualities, powers, agitations, temperaments, or any corporall faculties whatsoever.

A discourse of the Soule

CHAP. IIII.

Whether anima the soule bee a medum, a  
meane or middle thing betwixt the spirit  
and the bodie.

Dorn, in clau  
pag 138, &  
142:



Ibid pag. 136  
Fol 141

Fol 145:

Fol 137

Diuers late writers set it  
downe for a firme position,  
*anima est medum inter spiritum  
et corpus*: The bodie and spi-  
rit are so contrarie one to another,  
that they cannot be ioyned together,  
but by a middle or meane: now the  
meane to ioyne them is the soule, and  
one expoundeth what that soule is, *a-  
nima est corporis motrix*, it is the mouer  
of the bodie, and after he saith, *anima  
duobus constat, motu scilicet et sensu*, the  
soule doth consist of two things, to  
wit, mouing and sense. And afteward  
he addeth a third thing, to wit appe-  
tites, *odit animam in corpore qui franat ap-  
petitus*, he hateth his soule in his body,  
which doth bridle his appetites.  
And in another place defineth it to  
bee the life, *anima est vita corporis, et  
substantia media inter animam, et corpus*  
par-



*participans de animo, et corpore*; the word *anima* signifieth the life of the bodie, and is a middle substance betwixt the mind and the bodie, and taketh part of both. By which places his meaning seemeth to be, that the worde *anima* should comprehend whatsoeuer is betwixt the principall part of mans soule, and the grossenesse of the bodily substance, and that the immortall inuisible substance, is by it, as by a second middle substance, vnited to the bodie. In these his assertions hee is first iniurious to the worde *anima*, which (as I haue shewed alreadie) hath as large a signification, as hath the word spirit, for the immortall soule of man, and hath beene alwayes so vsed in all ages amongst Philosophers, and approued Latine Authors, and especially amongst the most religious Fathers of the Church, in all their sermons, and discourses: and further in as many as haue translated the holy Scriptures vnto vs. As it is taken sometimes for the inferiour faculties, so is also the worde spirit, and there-

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fore there is no reason, why the one should bee restrained strictly to an inferior baser substance, more then the other.

Marfil, Ficinus.  
de vita caeli-  
sus compara-  
da lib, 3, cap, 3

The excellent interpreter of *Plato*, *Marsilius Ficinus*, maketh *spiritus* to be the *medium* betwixt *corpus* and *anima*.

His words are, *inter animam et corpus in nobis spiritus necessario requiritur tanquam medium, quo anima diuina et adstet corpori crassiori, et vitam eidem penitus largiatur*, Betwixt the soule and the bodie a spirit is of necessitie required in vs, as it were a middle or meane whereby the soule being diuine, may be present to the body, being more grosse, and thorowly bestow life vpon it. And a little after, *Scimus viuentia omnia tam plantas quam animalia per quendam spiritum viuere et generare sui simile: lapides sui similes non generant, quia spiritus in iis crassiori materia cohibetur*: Wee knowe that all liuing things, as well plants as sensible creatures, dolive by a certaine spirit, and thereby get their like: But stones doe not bring forth their like, because the spirit in them is holden backe by the grossenes

grossenesse of their matter.

The meaning of *Ficinus*, doth not much differ from *Dorne*, but that which the one calleth *anima*, the other calleth spirite, becaule indeede the wordes are *equivalent*, and both of them equiuocall: And therefore to take away ambiguitie, the best had beene for either of them to haue added to the worde the difference, as to haue said that the vegetatiue and sensitiue soule, is the middle betwixt the rationall soule and the bodie, or that the spirit of life is the middle betwixt the vnderstanding spirit of man and the bodie. But *Dorne* in calling that vegetatiue and sensitiue facultie, a third substance doth seeme to haue drawne his position out of *Origen*, who doth directly set it downe, that *anima* is in such sort a *medium* betwixt the spirit & the bodie, that the soule may be damned, and yet the spirit saued, and one of his proofes is, because it is said in the Gospell, that God can cast both bodie and soule into hell fire, *ex eo quod nihil de spiritu dixit, euidenter ostenditur*.

Origen super  
Leuit. Hom. 3.

Origen in Ma-  
thaeum hom.  
30, Fol. 96.

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*ditur, quod spiritus cum anima peccatrice non simul punitur : qui enim peccauit, diuiditur, et pars quidem eius cum infidelibus punitur, quod autem non eius, reuertitur ad Deum qui dedit eum,* Seeing hee speaketh nothing of casting the spirit into hell, it is euidently shewed that the spirit is not punished together with the sinfull soule: The person that sinned, is diuided, and part is punished with the Infidels, and that which is not his, but Gods that gaue it, must returne to God that gaue it.

A very grosse error is this, as are likewise many other opinions, which the said *Origen* doth hold, as concerning the soule: as that *omnes anime erant in initio simul create*, all soules were created in the beginning all together: which heresie of his, is at large confuted by *Aquinas*; and *animam saluatoris fuisse antequam nasceretur à l'irgine, et in restitutione omnium animas Christianorum Iudeorum et Gentilium vnus conditionis fore, et ex Angelis fieri animas, et rursus ex animis Angelos*, That the soule of our Sauour Christ was before hee was concei-

Tho. Aquinas,  
1. parte sūmæ  
theologiæ

conceiued of the Virgine, and that in the restoring of all things, the soules of Christians, Iewes, and Gentiles, shall bee all of one estate and condition, and that of Angels are made soules, and againe of soules Angels. All which absurde opinions of *Origen* are condemned by Saint *Hierom*. Whatsoever therefore may be gathered (as is by some) out of *Origen*, to proue *anima* to be a third substance in man, wee see by these his assertions, what little account may iustly bee made thereof. But say they, there are many places in the holy Scriptures, wherein the worde soule and spirit are both ioyned together in such sort, that they seeme apparantly not to signifie one thing. Indeepe when they are ioyned both together, all the Fathers of the Church, generally doe make a difference betwixt them, but not such a difference as they doe imagine: as when the Apostle saith, the God of peace sanctifie you, who by that your spirit being perfect, & your soule and bodie may bee kept vnbla-

*Hierom. in A-  
pologia aduer-  
sus Ruffinum.*

*1, Thes, 5, 23*

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mably vntill the cōming of our Lord Iesus Christ; the meaning is not that there shuld be a perfect coniunctiō of the Spirit to the bodie by the soule as a meane or middle, that so the spirit & the bodie might the better continue long together, but the praier of the Apostle is, that the spirit of the Thessalonians, that is, their reason & vnderstanding, & their soul, that is their wil and affections: and thirdly their body should be kept vnblamably vntill the cōming of Christ. These significations of the words I haue proued at large in my first Cha. And althogh they being named here together haue seuerall significations, yet can we not thereupon conclude, that they are seuerall substāces. But as the body and flesh are but one body, so the spirit & soule are but one soule. *Aqui.* saith vpō the place, *ad peccatū tria concurrūt, ratio, sēſualitas, et exequutio corporis, optat vt in nullo horū sit peccatū.* Three things in man may offend, reaso, sensuality & the body: he praieth that none of these maybe defiled with sinne. The ancient Fathers *Augustine* and

Perapiscator.  
I. wellus & a-  
lli in hunc lo-  
cum:

Aquinas in 1  
Thess, 5, 23:

and Hierom doe expounde this place in an other sense, and yet nothing fauouring the opinion of Dorne: for by the spirit they vnderstand the graces of Gods spirit, and so to bee all one with that which goeth a little before,

Folio 21.

v. 19.

*Spiritum ne extingue*, Quench not the spirite: they make the meaning to be that both one soule, and the gistes & graces of Gods spirit bestowed vpon it, might be kept perfect vntill the coming of Christ. *Alii ex hoc loco triplicem affirmare volunt substantiam spiritus, quod sentimus anima qua vivimus, & corporis quo incedimus*, Some (saith S. Hierom) would out of this place to the Thessalonians, proue a threefolde substance in man, &c. *Nos autem accipimus gratias donationesque spiritus sancti*, But we by the first, by the word spirite do vnderstand the graces and gistes of the holy spirite.

Hieron. epist. 150. ad 13. quest. Hedi- biae.

The like affirmeth S. Augustine: *Non est tertius in substantia hominis spiritus sicut Didimus contendit, sed spiritus ipse est anima, quae pro spirituali natura, vel pro eo quod spiret in corpore, spiritus appellatur; anima vero ex eo vocatur, quod ad viuendum*

Aug. de ecclesiast. dogmat. cap. 20. com. 4

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*& uiuificandum animet corpus, Tertium autem, cum anima & corpore coniunctum spiritum, gratiam spiritus sancti esse intelligamus, quam orat Apostolus, ut integra perseveret in nobis,* The spirit is not a third substance in man (as *Didimus* would haue it,) but mans spirite is his soule, which for the spiritual nature, or because it breatheth in the body, is called a spirit, and it is called *Anima*, because it quickneth the body, and giueth vnto it a quickning force : but the spirit which is in this place ioined by the Apostle with the soule and body, wee must vnderstand it to bee the grace of the holy Ghost, which the Apostle doth pray, that it may perseuere and continue in vs.

The late Writers *Beza*, *Piscator* and others, do in the sense of this place differ from the Fathers, but all doe geneally conspire against a third substance to be framed out of it. *Aquinas* holdeth two Axioms very strongly, first, that *Forma substantialis vnitur immediate materie*, the substantiall forme of a thing is immediately, or without any

*Aquinas in  
1. parte sum-  
mum. Theol.  
quest. 76. & 3,  
lib. sententiarum.  
distin. 8. 10.*



any medium vnited with the matter: and the second, that *non est possibile plures formas substantiales simul esse in eodem corpore*, It is not possible that two substantiall forms should be at one time in the selfe same body. Writing also vpon that place of S. Paule, *Est corpus animale, & est corpus spirituale*, there is a naturall body, and there is a spirituall body: where the Apostle seemeth to giue the word body both to *anima* and *spiritus*, he expoundeth the naturall body *corpus animale* to be that which in this world is troubled with naturall functions, for feeding, increase, generation and such like; and the spirituall body to bee that which *absq; aliquo impedimento & fatigatione incessanter seruiet anima ad spirituales operationes eius, & hoc per Christum spiritum, id est, non solum animam viuentem ut Adam, sed viuentem & viuificantem*, without all impediment and wearines continually serue the soule for her spirituall operations, and that by the power of Christ, being a spirite, not onely a liuing spirit as Adam, but a liuing and

Aquinas in  
1. part. 1. que-  
sum. Theol.  
quest. 70. &  
sentent. lib. 2,  
dist. 12.

1. Cor. 15. 44

Aquinas in 1.  
Cor. 15.

also

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also a quickning spirite. And that this is the very sense of the place, it is most evident by the wordes last going before, and by that which immediately followeth, for in the verse before, hee compareth our body in this life with our body that shall be in the resurrection: It is sown in weaknes, it doth rise againe in power, it is sown *Corpus animale*, it shall rise againe *corpus spirituale*. And when he hath said there is an animall body, and there is a spirituall: hee addeth, as it is written, the first man *Adam* was made a liuing soule, and the second *Adam*, that is Christ Iesus, was made a quickning spirit. The Animal body is that which the posterity of *Adam* haue in this life, and the spiritual body is that which shall be raysted with the quickning spirit of Christ in the resurrection.

Rom. 8. v. 11

Aug. de Ciui-  
tate Dei, lib.  
13. cap. 20

*Augustine* sayeth, that that is called a spirituall body, which *Spiritus summa & mirabile facilitate subdeitur, omni molestie sensu, omni corruptibilitate & tarditate detracta*, shall obey the spirite with admirable facility, all sense of trou-

trouble being taken away, and all corruption and slownesse remoued.

And in an other place, *Spirituale corpus intelligitur omni fragilitate & labeterrina in celestem puritatem & stabilitatem*

Aug. de fide,  
& symbolo,  
cap. 6. tom. 3

*mutata & conuersa*, That is vnderstood to bee a spirituall body, wherein all frailty and earthly pollution is conuerted and changed into heavenly purity and stedfastnes: *Anselmus*, and

Anselm. in  
1. Cor. 15  
Titleman in  
1. Cor. 15

after him *Titleman*, and other schoolemen doe interpret that to be an animal body, which hath need of meats, drinckes, and other cherishing, & that to bee a spirituall body, which shall not neede any of these, but liue for euer by the quickning spirit of Christ. To call a body spirituall, and to say that the spirit is a body, are speeches very much different. *S. Paule* sayeth

Col. 2. v. 9

that the fulnes of the Godhead doth dwell in Christ bodily, but wee can not thereupon inferre that the Godheade is a body. The law is called spirituall, the law (sayth the Apostle) is spirituall, and I am sold vnder sin, who will thereupon inferre that the

Rom. 7. 14.

law

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Rom. 8. 7.

law is a spirit? It is sayd, the wisdom of the flesh is enmity against God: is the flesh therefore a thing rationall?

Rom. 6. v. 6

*Paule* will haue the body of sinne destroyed, is therefore sin a thing corporeall?

2. Cor. 4. 16

He sayeth, though the outward man doe perish, the inward man is renewed daily, is therefore the soule of it selfe a person?

Aquinas in  
2. Cor. 4.

*Aquinas* writing vpon that place, condemneth an heresie of *Tertullian*, who taught, that because

Hic Tertulliani error datur etiam ab Augustino  
Epist. 57

*S. Paule* doth call the Soule an inward man; therefore the Soule no doubt had a bodily shape, but hee frameth him this answer: *Vnumquodq; dicitur illud esse, quod est in eo principalius*, Any thing may beare the name of that which is most principall in him: *secundum veritatem & iudicium principalius in homine est mens, sed secundum apparentiam principalius est corpus exterius cum sensibus suis*, According to true iudgement the principall part of man is the minde, but according to the outward appearance, the principal part is the body & the senses thereof, therefore it is, that the one is called the outward mā, & the

the other the inward. S. *Hierom* sheweth, that some in his time to proue that the spirite and soule are seuerall substāces, did alledge that in the song of the three children, O yee Spirites & Soules of iust men praise the Lord. But hee putteth it downe as an vsual answere, that that chapter is of the Apocrypha, and he addeth, *Non uti- q. sunt tot substantia, quot nomina*, We must still imagine so many substances, as we finde names: The Apostle to the Hebrewes, calleth the worde of God such a two edged sworde as doth enter to the deuiding of the soule and spirite, we may not conclude thereby two seuerall substances, but by the soule is meant (as most doe expounde it) the affections, and by the spirit the reason an vnderstanding. *Aqui- Aquinas in*  
*nas* saith, *spiritus est illud per quod commu- Heb. 4.*  
*nicamus cum essentiis spiritualibus; anima*  
*est illud per quod communicamus cum bru-*  
*tis; anima operatur cum corpore; spiritus sine*  
 corpore, That part of the soule which doth communicate with spirituall substances is called a spirit; but that faculty

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faculty which is common to brute beastes, is called *anima*, the one worketh with the body, and the other without the body. Others make, that to the soule do appertaine those things which are agreeable to nature: and to the spirit, those things that are aboue nature, but still meaning the faculties of one soule, and not severall substances. It is no abasing of the soule of man, to haue some things common with brute beastes, as it is no disgrace to the mightiest prince in the world, to haue some things common with the vilest and basest subiect of his kingdome, to witte, eating, drinking, sleeping & such other naturall functions. All Creatures haue their severall degrees of this *anima*, some haue onely the natural degree, as haue trees and herbs, some haue further a vitall degree, as haue wormes, some besides the vital, haue also a sensuall degree with some feeling of feare and ioy, as haue brute beastes, and some besides the naturall, vitall and sensuall, haue also

an intellectuall, as hath man to discourse, ponder and iudge, and stil the higher includeth his inferior, and the highest and most soueraign comprehendeth all in one. Some to derogate from the word *anima*, doe alledge that speech of *Athan.* *Nemo existimet quod ille spiritus, quē in hominē inflauit factus sit anima, absit*, Let no mā think that the spirit which God did breath into man, was made a soule, God forbid wee should think so: wherupō they conclude that in *Athan.* his iudgemēt, the spirit & the soule are two distinct substāces: most certaine it is, that *Athanasius* in that place, doth not speake of spirite, as of any essentiall part of man, but of that Spirite, wherewith God created all thinges. of which it is sayde in Genesis, *Spiritus Dei incubabat superficiesi aquarum*, The spirite of God did hatch vpon the waters, and in the Psalms, by the word of the Lord the heauēes were made, & all the army of them, *Spiritus oris eius*, by the breath of his mouth. This working & creating spirite did God breath into mā, & by it man was

*Athanasius*  
tom. 4. in  
tractatu de  
definitionibus  
ecclesiasticis

Gen 1. 2.  
Psal. 33. 6.

Gen. 1. 7.

E

made

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made a liuing soule without any elementary matter: now that efficient & al-creating spirite which God did breath into mā, let no mā think (saith *Athana.*) that it self was made a soule, God forbid; for then *anima esset nimirū de Dei essentia*, Our soule should be of the very essence of God. *Sed spiritus ille perficit animā*, But that spirite which is of Gods essence, doth make the soule of man, and all the powers thereof: by which wordes following, *Athanasius* doth so plainly expounde his owne meaning, that no doubt can be left thereof: I conclude therefore, that the soundest course is, (when we take vpon vs to determine what *anima* is) to giue it the same properties and the same signification, as hath been euer giuen to it by the holy Scriptures, by the auncient Fathers, by the wisest of the Philosophers, and by all the best approued authors that euer haue written, and if in any place, either in the booke of God, or in the writings of learned Diuines, it be ioined together with the word spirit, thē to giue it no other



other sence the is the scope and drift of the places. In all the places which are alledged, the purpose of the originall text is not to shew how the soule should bee vnited to the body, but how al the powers of the soule should be ioyned vnto God.

CHAP. V.

*In what place of the body the Soule doth possesse his seat.*

**T**He vulgar and common axiome that *anima rationalis est tota in toto, & tota in qualibet parte*, The rationall soule of man is whole in whole, and whole in euerie part (which some do attribute to *Augustine*, and some to other late schoolemen, but in *Melancthon* his iudgement, it is no speech of *Plato*, *Aristotle*, or of any ancient Philosopher) may best bee expounded of the power and efficacy of the soule: for the soule being a spirituall essence, as it is indeuisible, so is it locall and fi-

Melancthon. de  
anima, pag. 34

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Andr. Laurēt.  
traſt. de Me-  
lanth. Hypo-  
chondr.

nite, it doth chooſe a certaine place to it ſelfe (or rather hath a place allotted vnto it of God) and doth work ſo far, and with ſuch diſtance, as is appointed vnto it. There is a great controuerſie betwixt the Greeke and Arabian Phiſitians, in what part of the head the ſoule of mā is ſituated: for whether it be in the head or no, they make no queſtion. The Grecians doe thinke that it doth poſſeſſe the whole braine without any diſtinction of places, and they doe ſo ioyne imagination & memory with reaſon, that they doe thinke them not poſſible to bee deuied by diſtance of place, nor yet ſcarſely ſo much as in thought. As in the ſimilar partes of the body, they make in euery part the ſower natural faculties, the attraſtiue, the retentiuē, the digeſtiue, and the expulſiue, not to be diſtinguiſhed in place, but to poſſeſſe the whole part, as aboue, or ſuch like: ſo they make the imagination, the memorie, and the reaſon to be in the ſame order in the whole brain. But the Arabian Phiſicians doe attribute

bute to euery one of these three faculties a proper and peculiar seate. First because nature hath made nothing in vaine, therefore seeing there are three feuerall ventricles of the braine, it is most likely that they doe serue for seuerall seats, for the three chiefe faculties of the soule, the first to be the seat of imagination, the second of reason, & the third of memory. They ascribe the former ventricle to imagination, because being in the foreparte, it is most fit to receiue obiectes, and therefore they say, it is softer then the rest, as most fit to receiue impressions, and memory to the hinder part as an inward chamber or closet, somewhat dryer and more firm thē the ventricle before. And the middest being most temperate, they account the fittest seat for reaso. Secondly they endeuor to proue it by Physiognomy, because they whose head is made high vp behind, haue comōly good memories, & they which haue high foreheads, haue ready imaginatiō & capacity. Thirdly they aledge that probleme of Aristotle

Rationes 5.  
Arabum. citat.  
a Laurentio.

Rati v. a tem  
perie ventri-  
culorum.

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that when we would deeply consider of a matter, we do cōmonly draw together the browes & (the foreheade being cōtracted) we do lift vp our cōtenance, but whē we haue forgotten a thing, we do cōmonly rub the hinder part of the head. Fourthly they rest vpon experience, because they say it oftē falleth out that vpon a wound receiued in the hinder part of the head, the memory is wholly destroyed. And also it is often seen, that the one faculty being depraued, the other may remain sound. Phrentike & Melancholike persons, may haue their imagination become vaine & erronious, & yet in some matters dispute with good reason: & many that are forgetfull of thinges past, wil yet conceiue very wel thinges present. And last of al, they think that the fittest place for the reasō & the mind, being the principal part of the soule, is the middle ventricle of the braine, frō which she may both easily receiue all formes of obiects, from the former ventricle, & also readily require and exact of memory those thinges  
which

which she hath almost forgottē. These arguments though they are somewhat probable and haue indeede allured many men to giue assent vnto them, yet because they are but onely probabilities, gesses, and coniectures, and no certain demōstrations, it is accounted by many, more safe to rest vpon the sincere ground, laid down before of the Greciās. *Galen* sheweth that the imaginary faculty of the soule doth also remēber: for when the impressions are deeply conceiued in the imagination, he calleth that memory, & when the imagination doth receiue the impressions but lightly & superficially & not oftē enough conceiue them more deeply, he nameth that forgetfulness, he placeth *principatū anime*, the chiefe part of the soule to be where is the beginning of sinewes, & that he maketh to be generally in the braine, and he wil haue the animal spirits, which are the first instrumēt of the soule to be contained not only in the three ventricles, but also in the whole body of the brain, because for the governing

Vide And.  
Laurentii tract  
de melanchol.

Gal. lib. 2 de  
motu musculorum,

Gal. de placitis  
Hipp. & Plat.  
lib. 8. cap. 1.

Gal. de usu  
partium lib. 3.

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of the whole body, there hath need to be *multus animalis spiritus*, great plenty of animal spirits. Many Philosophers haue determined the seat of the rati-  
onall soule and vnderstanding to be in the hart of mā, of which opiniō were Zeno the Babilonian, *Diogenes*, & *Chrysippus*. *Galen* declareth that their chiefest prooffe was this, *Sermo est mentis nuntius*, The speech of man is the messēger of the mind, and therefore from what part of the body the speech commeth, there lyeth the vnderstanding: now the speech commeth not from the braine, but out of the breast by the *aspera arteria*, the winde-pipe, and therefore in the breast, and about the heart, is the seate of the minde. To which he aunswereth, that the minde doth in a momēt moue all the instruments of the body, bee they neuer so far off, if they be capable of motion, *Nihil impeditur ad celeritatem ex intervallo recipit*, It receiueth no impedimēt to hinder speedinesse by any distance of place: for as when a part of mans body is wounded, there is no sensible  
time

Gal. lib. 3. de  
placitis Hipp.  
& Plat.

time, betwixt the wound beig giuen,  
and the smart receiued thereby. So  
there is no apparant distance betwixt  
our will of breathing and speaking,  
and the verie action it selfe, which de-  
pendeth vpon the will: howsoeuer  
therefore the voyce doth proceed out  
of the windè-pipe, yet that doth no-  
thing hinder, but that in the brayne  
may bee the cause which moueth that  
arterie. The speech doth proceede  
from the mind, not as from a place,  
but as from a mouing & ruling cause,  
commaunding and gouerning all  
those instruments about the throate,  
whereby the voyce is framed. *Galen*  
proueth this by a forcible argument,  
there are (saith hee) three things pas-  
sing betwixt the heart and the braine,  
and as it were knitting the one to  
the other, to wit, sinewes, arteries, and  
veines. If about the outward part of  
the necke, the sinewes onely be cut,  
straight way doth the partie become  
dumbe, al other actions being left vn-  
hurt. If onely the arteries therea-  
bouts be cut, or tyed hard with a band,  
(being

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(being first with an instrument plucked outward) the partie doth not become dumbe, but all the parts about the band or wound do loose the vse of the pulses, and the parts downewards towards the heart, do yet afterwarde retain the pulses, but vpon the cutting or intercepting of the veines, there is none of the said functions abolished. Whereby it appeareth, that neither the heart hath neede of the brain to the beating of the pulses, nor yet the braine hath need of the heart, that it may rule senses and motions, according to the command of reason and will. Againe daily experience doth shewe vnto vs, that in learning & studying about matters, there is no apparant motion in the heart, but in the head: as on the other side in all perturbations the motion is in the heart, and not in the head, the heart panteth and is troubled, but the head is not greeued, vnlesse by a *sympathie*. Hereof *Galen* concludeth that the rati-  
onall facultie of the soule, hath seate  
in the brayne, and irrationall in the  
heart.

Ibid, lib, 2. de  
Plaut.



heart. *Auerrhoes* obieſteth againſt *Galen*, that wormes haue a voluntarie motion, and yet not by ſinewes moving the muſcles, for they want them, and therefore voluntarie motions may be without any ſuch ſinewes and muſcles. But he ſhould haue conſidered, that wormes are *inſecta, et imperfecta animalia*, vnperfect creatures, as are flies, gnats, and ſuch like, & therefore there is no argument to bee drawne from them, to more perfect creatures, that becauſe they doe reare vp and ſtand without bones, purge melancholic without ſpleane, and moue voluntarie without ſinewes and muſcles, therefore more perfect creatures, as beaſtes and foules, muſt doe all theſe thinges by the ſame meanes that they doe it. Neither doth it follow, becauſe brute beaſts haue their motions by *anima ſenſitiua*, the ſenſitiue ſoule, that therefore man (being ſo much more excellent then they, & many degrees more, they are better then vermine) ſhould of neceſſitie haue the ſame fountaine of motions, that is in thoſe brutiſh creatures.

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creatures. Another reason hath *Auerrhoes*, when we breath in sleepe, the letting in, and sending out of the breath, is by the helpe of the muscles and sinewes. And yet at that time there is no will nor power of the rati-  
onall soule to gouerne it, therefore the fountaine of motion is from the heart. But there is in man a twofolde will, the one κατὰ προαίρεσιν, *ab electione*, by election, and the other, καθ' ὁρμῶν *ab instinctu*, by instinct of nature. In the time of sleepe, there is the later, though not the former. There are also such passages, bands, & mutual helps betwixt the braine and the heart, that *Hippocrates* doth not sticke sometimes to make the heart the dwelling place of vnderstanding, his wordes are,  
γνώμη ἢ τῷ ἀνθρώπῳ πένυχαν ἐν τῇ καρδίᾳ κοιλίᾳ, τρέφεται δὲ ὅτε σπλῆνισιν ὅτε ποτοῖσιν ἀλλὰ καθαρήν. καὶ φωταῖδ' ἢ περισσίαν γινώσκῃ ἐκ τῆς διακρίσεως τοῦ αἵματος, Mans rati-  
onall soule is in the least ventricle of the heart, it is not nourished with meates and drinks, but with the pure and cleare aboundance arising out o  
the

Hipp. in libel-  
lo de corde

the seuering of the bloud. Some commenting vpon that place, say that hee speaketh after the vulgar opinion, others thinke that by the soule he meaneth that *calidum*, that naturall heate, which is the instrument of the soule.

Laurentia Anat.  
nat.

The vitall spirit (which *Hippocrates* and *Galen* do often leaue at our liberty, whether we will call it *calidum* or by the name of *spiritus*) though it be placed in the heart, yet is it also from it by the arteries communicated to all the bodie. And the bloud, whereof the spirits do come, and which is the same to the spirits, as in the lampe the oyle is to the flame: although the naturall facultie of the working of it be placed chiefly in the liuer, yet is it also in the veines, which haue their beginning of radication and distribution from the liuer. Hereupō cometh that speech of *Atha. habet anima sua sedem in corde, in posteriori parte capitis qua cana vocatur, et in basilicis vena. In istis tribus partibus anima sedem habens, in totum corpus vitalem suam potentiam distribuit*. The soule hath her seat in the heart, in the hinder

Gal. lib. 5. de placit. Hipp. et Plat. et in Aph. 14. et in libro contra Lyrum.

Gal. in lib. de vsu et vtil. respirationis.

Hippo. lib. de alimento.

Atha. in initio tractatus de definitionibus ecclesiasticis.

Pfal. 7. 10.

Pfal. 16. 7.

Exod. 12. 11.

Leuit. 3. 4.

Hieron. super

Nahum. 2.

Greg. 11. mor.

9.

Aug. super.

Pfal. 72.

Tremel. in 1. 2

139. 13.

hinder hollow part of the head, and in the basilicall veines. And hauing her abode in these three places, shee doth distribute her vitall power into all the bodie. The Prophet *David* saith, thou Lord art the searcher of the heart and reines. The best interpreters doe by the heart expound cogitations and thoughtes, and by the reynes our affections. Hee saith further, my reynes do instruct mee in the night season, that is, my will and my studies beeing guided by the spirit of God, for in the same verle hee giueth to God humble praise, as to the author of that Instruction. In sundrie places of the Scriptures, the worde reynes is expounded by the Fathers to signifie lust, as beeing instruments seruing to lust. But the Psalmist doth apply it generally to all the inward faculties, as when he saith, Thou Lord doest possesse my reynes, that is, as the best do interpret it, *quicquid in me latet*, whatsoeuer lyeth hid within me. The reines are placed by Physicians in the middle proportion of heate, as are likewise

likewise the liuer and veines, and all those chiefe inward receptacles of heate, bloud and spirits, by meanes of veines and arteries passing thorowe them, haue a mutual societie one with another. And if of humors and grosse things, that bee true which *Hippocrates* writeth *ἐκπνεῦν καὶ εἰσπνεῦν ὅλον τὸ σῶμα* *foraset intro est spirabile totum corpus*, all the body hath passages breathing out and inspired frō one part to another, and that which *Galen* saith, *πάν ἐκ παντός ἑλκην φαίνεται, καὶ παντὶ μεταδιδόναι, καὶ μίαν πάντων εἶναι συρροάν καὶ σύμπνοیان*, euery part doth drawe out of euery part, and send againe into euery part, and there is one conflux and conspiracy of all parts: Then much more may this bee said of spirits, which are far more subtil and more fit for passage. And if experience doe teach that either a veine or an arterie being opened, may thorowly euacuate both the one and the other, and that there is such a *μετάστασις* (as the Physicians do call it) such a transiſion of humors from the veines to the sinewes, and from the sinewes

*Hipp. epid. 6*  
*Thel. 6. Aph. 1*

*Gal. lib. 3. de*  
*natural. facult*

*Hipp. in Coacis praenoticiis.*  
*Laurent. in Aegroth.*

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newes to the veines, that a disease in one may be dissolued and auoyded by the other, as Hippocrat. sheweth, *σπασμὸς ἐν πυρετῷ γένεταί νοσ πάλαι τὸν πυρετὸν* a crampe or convulsion of sinewes coming within the first three daies, doth often dissolue a feuer, why should not then the faculties and powers, to wit, the animall in the braine, and the vitall in the heart, & the naturall in the liuer, bee thought mutually to cōspire and worke together, to vpholde the whole bodie, and euery part and portion thereof. I conclude therefore, that howsoeuer the *anima* or soule is said in respect of her chiefe animall facultie, to haue seate in the braine, and by her vitall facultie, to haue place in the heart, and by her naturall facultie to possesse the liuer: yet the first by sinewes, and the second by arteries, and the third by veines, doe with such societie, harmonie, and neere coniunction, worke continually together in all the bodie, that the soule it selfe (which ruleth and gouerneth them al) may bee said in, and by them, to bee present

present in all the bodie, although in her owne essence and substance, shee hath her proper place appointed by God, & being the chiefeſt part of mā, it is moſt likely that ſhe hath it in that part which is the chiefeſt beauty, & as it were the very maieſtie of this earthly creature.

## CHAP. VI.

*Whether the ſoul do come ex traduce by generation and conception from the parents, as doth the bodie.*



Hether the ſoule of man be created of God or no, it is a matter that was neuer called in queſtion in the Church of God, for al the faithful haue euer acknowledged, that as the body is created of God, ſo alſo the ſoule. But ſundrie doubts haue been often made by many, in what ſort and maner the ſoule is created. Some haue thought it to be a corporal thing, and to come by propagation from the bodies of the parēts: others haue on the  
F other

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other side, so much extolled it, as that they wold haue it to be created of the very substance of God. A third sorte there haue bin, which haue defended the soule to be a spiritual substance, but yet to come by propagation, the soule from the soule, as the bodie from the body. Others wil haue it to be created of nothing: others that it is created, but yet of the substance of that immortal soule which was giuen vnto *Adam*. *S. Augustine* saith, that if we keepe our selues frō the two first grosse heresies, then *Origo anime sine periculo latet*, it is no danger to vs, to bee ignorant how the soule hath her beginning. The first assertion, which was the errour of *Tertullian* is at large confuted in that Epistle of *Augustine*. The two chiefeft reasons of *Tertullian* are these, first because it is said in Gen. that there came three score and sixe soules out of the loines of *Iacob*, & secondly because, whē God made *Adam*, it is said that God did breath into him, & hee was made a liuing soule, but when *Eue* was made, there is no mētion made of any soule inspi-

Origen his opinion of all soules created together at the creation of the world, is touched Chap. 4. *Augnst. Epist.* 157, torn. 2.

Gen. 48. 25.

Gen. 2. 7.

• •



inspired into her, & therefore she had  
 hers from *Adam*. To the first it is answered  
 that the word soul signifieth some  
 times the person, as *Gen. 14.* giue mee Gen. 14. 21.  
 the souls, take thou the goods, when  
 the king of Sodom desired to haue his  
 people againe; & *S. Paul* biddeth euery  
 soul be subiect to higher powers, that  
 is, euery person, & sometimes it is take  
 only for the body, as *S. Aug.* sheweth in  
 that Epistle, & as I haue laid open here Aug. epist 157  
tom. 2.  
 in my first Chap. As for the ensample of  
*Ene*, it was sufficiēt to haue the inspi-  
 ring of the soule once named, but no  
 doubt she had also her soule giuen her  
 of God, as *Adā* did acknowledge whē  
 he said, this is now flesh of my flesh, & Gen. 2, 23.  
 bone of my bone, he did not say soule  
 of my soule, & therfore did confesse it  
 to be giuen of God. The second opi-  
 nion which was of the Manichees, &  
 renewed of late time by *Sernetus*, that  
 because the Apostle saith, In God wee 1 Cor. 17. 28.  
 liue & moue, & haue our beeing (mean-  
 ing indeed of the qualities gifts and  
 graces, which God hath bestowed on  
 vs) therefore our soule is made of the

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very essence of the God-head, it is so grosse a collection, that it needeth no cōfuting. It is most absurd & impious once to think that the soule of man being so many waies stained & polluted, and so full of inconstancies, & vaine imaginations, should be in substance a portiō of the most pure & sacred God head. As for them which thinke that it cometh of the essence of mans soul, some do holde that in procreation it floweth out *cum semine*. But *Aug.* doth thinke that to be incredible, because *multa fluunt irrita sine conceptibus semina*, and if the *semen anima* be mortall, how shuld then the soule it selfe be immortal? Others are of opiniō that no part of the soule issueth out with the seede, but as one candle doth light another & lose no part of it selfe thereby, so the soule of the parents doth giue a soule to the naturall heate, & good temperature of that which is conceiued, and yet not diminish thereby any portion of it selfe. But the most generall opinion now holdē in the church, is that the soules are created of God, & from outwardly

ontwardly by his diuine power inspired into mā at the time of giuing life. Whether created of the soule of *Adā* (as some in times past haue thought) or created of nothing, as in the first creation, I account it a queltion needlesse, seeing the word of God hath reuealed no determining thereof, but that it is created of God, and also created in another maner then is the body, that seemeth to be apparātly declared in the holy scriptures. The Apostle saith to the Hebrewes, if we haue had fathers of our flesh to correct vs, & we Heb. 12. 9. haue reuerenced thē, how much more shall wee be in subiection to the father of our spirits and liue? What can bee more apparant to shew that the body and the soule do not come both vnto vs after one maner? God is our creator in respect of our bodies, but hee hath made them by meanes, by the parents of our flesh, but hee is called the father of our soules, *κτὶ ἐξ οὐχ λω* by a certaine excellency and peculiar preheminēce, because he hath made them himselfe alone, and in the creatiō of our spirits

F 3

hath

*A discourse of the Soule*

- hath gone beyond the course & helpe  
of natural meanes. The like speech we  
Eccl. 12. 7. haue in the Preacher, when earth (saith  
he) goeth to earth, the spirit goeth to  
God which gaue it. No doubt God gi  
ueth also the body (as the Psalmist co  
Psalm. 139. 13 fesseth, thou Lord hast couered me in  
my mothers wombe, I will praise thee,  
for that I am wonderfully made) but  
he is by a singular & proper preroga  
tiue, called the giuer of spirits, because  
they come not as the body by means,  
but immediatly frō himself. Hereunto  
hath S. Peter respect, when he willeth vs  
1. Pet. 4. 39. to commit our soules vnto God, as a  
faithful creator: & *Dauid*, whē he saith  
Psalm. 33. 15. the Lord doth fashion the harts of mē.  
Hereupon is it, that the Lord himselte  
saith by the Prophet *Esay*, that he hath  
Esay. 57. 16. made the soules: & to this worke may  
wel be applyed the speech of our saui  
or, *pater operatur, et ego operor*, my Father  
1. Job. 5. 17. worketh still, & I worke. The incorpo  
rall & immortall spirit, the soule of mā  
is of greater dignitie & worth, thē that  
it may be said to bee produced out of  
the facultie or power of any materiall  
thing.

thing. It is also inorganicall, howsoever for a time it do gouerne the Instruments of the body, yet doth it oftē reflect into it selfe, & without all help of bodily instrumēt, it doth discourse, number, gather principles, vnderstand things, both particular & vniuersall; & therefore it is not likely that an essence so spiritual, & inorganicall should haue her beginning only by an instrumentall maner & meanes. Further it is euident, that incorporal & spiritual substances are not diuisible. If the soule should be translated frō the soule of the parents, then must it needs bee, that either the whole soule of the parents is translated, or some part & portiō; if the whole, then must it needs bring the death & destruction of the parents, if but a part, then must it needs follow that simple & spiritual essences are partible, & diuisible, & that it may receiue a compositiō of parts, as part frō the soul of the father, & part frō the mothers; which consequences do seeme absurd & contrary to the grounds of reason. Some object that Obiection, 1.  
Gen. 1, 1. which is said in Gen. that God in the,

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seuenth day did rest frō the creatiō of  
al his works, & therfore God doth not  
as yet still create newe soules. *S. Augu-*  
*stine* answereth, that God did cease *a*

Aug. de Gen.  
ad literam lib.  
4. cap. 10. tom.  
3.

*condendis generibus creaturae*, from making  
new kindes of creatures, but for con-  
tinuing those kindes which he hath at  
the first created, that doth still take

Aug. Epist. 28  
Ioh. 5. 17.

place, which is saide in the Gospel *Pa-*  
*ter meus usque nunc operatur*. And in ano-  
ther place, the same *Augustine* saith ve-  
rie well, that God doth worke nowe,  
*non instituendo quod non erat, sed multipli-*  
*cando quod erat*, not in creating that  
which hath neuer beene, but in multi-  
plying that which hath beene. Some  
object that it is not likely that God  
wold giue a lesse priuiledge vnto man  
then he hath giue vnto bruit beasts. If  
they beget issue wholly like vnto them  
selues, why shuld not the same be per-  
formed in man? I answer that those  
argumēts often do not followe, which  
be drawne frō the more vnperfect cre-  
atures, to thē that are more perfect. If  
I should reason thus, because wormes  
do reare vp without bones, they purge  
melancho-

melancholy humor without a spleen, they are moued volūtary without muscles: therefore an iniury is done vnto man, that he cānot also do the like: or because the black flies, called Beetles, and other vermine do breed of dung, without any helpe of male or female, therefore an iniury is done to birds & beastes, that they cannot also do the like, who wold account these argumētis to be of any force? The more perfect that any creature is, in the more noble maner is the forme giuen vnto it. If in steede of a poore priuiledge a far greater, & indeede a very royall priuiledge be granted, then must it not be accounted an iniury, but rather great fauour, mercy, and bountie, as I haue shewed more at large in the third Chapter. Some affirme, that one soule doth bring forth another, as one seede of wheate doth bring forth another, because euery seede hath in it *quiddam aeternum*, some thing eternall and perpetuall. Saint *Augustine* doth answere this argument, *tales animas* Aug. epist. 157. *non spiritus sed corpora esse contendunt*, such men

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men do make the soules not to be spirituall, but bodily essences, *quo peruersius quid dici potest?* then which opinion what can be counted more absurd? In corporall thinges the corruption of one is the generation of another: That which thou lovest (saith S. Paul) is not quickned, except it dye first: but who will imagine such corruption in spirituall essences? Corporall thinges doe grow and increase, but these incorporall and spirituall essences haue at the first their perfection, and do not grow in respect of quantitie or substance, onely they haue need of Gods grace to renew their decayed qualities, and of fit instrumentes for them, that they may put forth their power and strength: but (say they) if the soule be created of God, and giuen from heaven, not produced from the parents, how is it then guilty of originall sinne? or how can wee bee accounted by nature, to bee the children of wrath? This obiection hath bred sundry errors amongst many. Some haue affirmed, that the soules  
are

1. Cor. 15. 36

Eph. 2. 3.



are indeed created of God pure, but that they are polluted at the very first when they come to man by the act of generation. These are sufficiently confuted by the Apostle to the Hebrewes, pronouncing mariage to bee honourable, and the bed therein to be vnpolluted and vndefiled. Hebr. 13. 4. And againe, if originall sinne should come that way, then should wee by nature haue onely the sin of lust, but we haue naturally all other sorts of sinne, Enuy, wrath, pride, and what not: others haue taught, that God indeede doth create the soule, but that he hath therefore created it with these spots, that it might bee a fit soule for man, as hee hath giuen to other creatures a life fit for them; to an Asse, a life fit for an Asse; and to a dog a life fit for a dog: so to man he hath giuen a soule fit for him (that is) to a damned man, a damned soule. This is a wicked and damnable opinion, to make God the author of euill, who is wholly good & perfectly good, & so good, that there is no end of his goodnes: who is (as  
the

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**Psal. 4.**

**Gen. 1. 32.**

the Psalmist saith, *Deus non volens iniquitatem*, A God that willeth no iniquity. But for the comming of originall sinne. I take their assertion to be best and soundest, which as they acknowledge the soule to be created of God pure & holy (as all his works are good) so they do also affirme that it is not created with that strength of persisting in good, and resisting euil, & many such excellent graces which it should haue had, if *Adam* had not transgressed the commandement of God. Hauing therefore in it selfe, though a purity, yet also a weakenesse and imbecility, it is no sooner ioyned to the body of man, but it is presently infected with the pollution thereof, euen as the purest spirite of wine or best quintessence that can be made in the world, if it be powred into a filthy poisoned and vnfauory vessel, it doth in a moment become partaker of the corruptions thereof: yet we must not imagine the soules to haue for some time a being before they bee vnited with the bodies, for at one and the selfe

selfe same time, the soules are both created and also vnited to the bodies as it is said, Hee breathed in his face the spirit of life. Neither must wee thinke, that they haue onely imbecility and weakenes in resisting corruptions, but that they haue also many other defects of mind and will, they are destitute of spirituall light, & are therefore blinde, and not inclined to such desires and actions, as the law of God requireth. God bestowed his gistes and graces vpon *Adam* on this condition, that hee would giue them also to his posterity, if hee himselfe would by obedience keepe them, but would not giue them to his seed, if he by his vnthankfulnes should cast them away. Now *Adam* hauing by disobedience lost them, God in iustice (as a iust punishment inflicted vpon *Adams* sinne) doth bereaue his posterity of them. Gen. 2. 7.

Now these defects and the inclinations corrupted by these defectes, are sins, as they are drawne by men sinning, vpon them selues and their posterity.

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sterity, and as they haue from them  
and their seed their beginning, and  
as they are causes also, that man nei-  
ther is, nor can bee conformable to  
the law of God. It is not a doctrine  
so strange (as some would make it)  
that the soule being created pure,  
should bee polluted by the body, see-  
ing that the soules of our first parents  
were created most pure, and yet after-  
ward depraued, and though the bo-  
dies of their posterity bee of them-  
selues sencelesse, yet that doth not  
proue, but that (vpon the curse laid on  
our first parentes) they may be prone  
to ill, and no fit instruments for any  
goodnesse: neither is it against the  
goodnesse of God so to ioine his pure  
creature to the body, that it must  
needes bee polluted thereby, seeing  
that as hee hath therein shewed his  
iustice in punishing sinne, so hee doth  
thereby set forth his infinite mercy,  
ordaining for it a remedy by the re-  
demption of Christ Iesus. God  
could haue made the soules of our  
first parents in such manner that they  
could

Die Gryllyn his booke  
men  
111

could not possibly fall away, but it was not expedient that they should be so made, because then the obedience of man should haue beene as it were forced, and therefore not so acceptable vnto God. So God could haue made the soules of his posterity with such strength and stedfastnesse, that they could not possibly bee polluted, but it was more expedient that they should be so made, that it might be knowne, both what wee are by nature, and what we are by grace. The goodnesse and mercy of God doth moreshine by the redemptiō of Christ Iesus, then it should haue done, if man had neuer fallen into miseries, & although in the iust iudgement of God, the soule bee made in such sort as it must of necessity be polluted by the vniting of it with the body, yet is it not thereby to be excused from the guilt of sinne, for though it bee of necessity, yet is it not of any compulsiō. A stone let downe into the water, goeth downe of necessity, yet not with compulsion: bodies deprived of food  
doe

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doe faint of necessity, and flesh doth  
in time putrifie of necessity, yet nei-  
ther doth the one faint, nor the other  
putrifie by any compulsion. God of  
necessity is good, and the Diuell of  
necessity euill, yet cannot we say, that  
eyther goodnes in God, or iniquity  
in the Diuell do proceed of compul-  
sion. The soule being ioined to the  
body is of necessity sinnefull, yet not  
by compulsion, but willingly and of  
her owne accord. But some may say,  
the faithfull are regenerate, and born  
a new, and are in Christ become a  
holy people, how can it then bee that  
their seed should not be sanctified? or  
how can their posterity be originally  
sinnefull either in body or in soule?  
To that it is answered, that man can  
giue nothing to his posterity, but  
what hee hath by nature, for that  
which cometh to him by grace, must  
come to his posteritie by grace also.  
Our new birth commeth not by any  
naturall meanes, wee are borne (as it  
is in the Euangelist) not of bloud, nor  
of the will of the flesh, nor of the will  
of

2. Pet. 1. 3.

Ioh. 1. 13.

of man, but of the will of God. If we winnow wheat neuer so perfectly and purge it throughly frō the cares, chaffe and drosse, yet if that wheat be sowne againe, it will not bring forth winnowed or clenfed wheate, but together with the stalke, huskes and such other thinges as must afterward be seperated from it. It can giue nothing to the corn that must grow of it, but what it had by nature, what it had by art & industry, that must the graine next growing haue by the same meanes againe : Euen so the faithful, though they be washed, iustified, and sanctified, yet they cannot giue to their children these giftes which they haue receiued of Gods grace, they can giue to their children no more then what they haue had by nature, and by nature they haue nothing else but to be children of wrath.

Comparatio  
Petrī Mart.  
ex Aug.

Eph. 2. 3.

Here now ariseth another doubt, if from our parents wee be Children of wrath, it should seem that the children are punished for the parents trespasse, how can this agree with the

G

iustice

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Ezech. 18. 26. iustice of God, to afflict one for the fault of another? This doubt is easily resolved, if these fower positions bee duely considered. First, that the most excellent graces which were at the first bestowed on man, were given on this condition, that if he did loose them, he should loose the both from himselfe, and from his posterity. Secondly, that children doe proceede out of the masse or substance of their parents, and therefore must needs be accounted as a part of their paréts according to that in the epistle to the Hebrewes, The Tribe of *Leui* (being fower generations after *Abraham*) was yet in the loines of *Abraham*, if then the whole nature of man bee corrupted, then must needs euery portion be guilty of the same corruptiō, vntill by some singular grace and fauour, it doe obtaine remission. Thirdly, that seeing the body proceeding from sinfull parents, is one part of man, and found guilty in and by the parentes, it standeth well with the iustice of God to bee offended with whole man

Heb. 7. 10

Rom. 5. 12.



man, and thereupon so to withdraw his graces from the other parte, that both together may fall into malediction. Fourthly that though God doe thus punish sinne with sinne, yet hee doth it in that maner, that hee is no way the author of sinne, as Saint Augustine saith, *Deus operatur in cordibus hominum ad inclinandum voluntates eorum quocunque vult, siue ad bona pro sua misericordia, siue ad mala pro ipsorum meritis, iudicio utique suo aliquando aperto, aliquando occulto semper iusto*, GOD doth worke in the heartes of men, to encline their willes which way soeuer his pleasure is, eyther to good thinges according to his mercy, or to ill according to their owne desert, and that by his iudgement sometimes manifest, sometintes secret, but alwayes iust. A weake house must needs incline, and also fall, when the vnderproppers are removed, darkenesse must needs ensue, when the Sunne is departed away: Those bright beames of all light, which were given to our first pa-

Aug. de gratia,  
& lib. arbit. cap. 21

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rentes are remoued, and other gifts and excellent graces of God, are in his iust iudgement so long withholden from our soules, vntill by his holy spirit, as the worker, and by his holy worde, as the instrument, God in his good time doe lighten the eyes of our heartes, purifie them by faith, and confirme and strengthen vs to euery good worke.

Act. 26. 18.  
Eph. 1. 18.  
Act. 5. 10  
Heb. 13. 21.

CHAP. VII.

*Of the immortality of the Soule.*

Marfil, Ficinus  
in Theol.  
Platonis  
pag. 361.



*Arsilius Ficinus* sheweth five sundry opinions of the Philosophers concerning the soule of man, but of Christians, which truly hope for immortality he wilbeth the fower first assertions to be vtterly reiected, and the first onely fit to be receiued and embraced. The first sort of Philosophers were they which made the soule to be a certaine thinne body infused into a thicker, a more subtile bodily substance

stance infused into a grosser. And of these some made it to bee fiery, as *Democritus*, *Leucippus* and *Hipparchus*. Some to bee an ayre or an aeriall body, as *Anaximenes*, *Diogenes* and *Critias*; some to bee a watery substance, as *Hippias*, some earthly as *Hesiodus*, some of fire and ayre as *Epicurus*, and some of water and earth as *Xenophantes*. The second sort of Philosophers, was of them which thought the soule to bee no bodily substance, but some quality thereof dispersed through the body, to wit, either a heate, or a complexion, as was defended by *Zeno*, *Cleanthes*, *Antipater*, and *Possidonius*.

A third sort iudged the soule to be no whole quality, but some bright point of qualitie remaining in some better part of the body, and qualities, to wit, in the braine or heart, and from thence governing the body, their authors especially were *Chrysippus*, *Archelaus* & *Heraclides*. The fourth sect were they which taught the soule to be a certaine point or pricke, or indiuisible thing, not fastened to any

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part, but secluded from all set place,  
& wholly present to euery part of the  
body, but yet such as it dependeth of  
the body, either because the comple-  
ction of the body did beget it, or  
because it came of seede, or of some  
proportion of matter, and addicted  
to the matter, as to her natural birth-  
place, the chiefe broachers of this o-  
pinion were *Xenophanes, Colophonius, As-  
clepiades, Aristoxenus & Critolaus*: To  
some of them, the soule was nothing  
but a nimble force of mouing: to o-  
thers, a harmony of corporall partes.  
Others thought it a perfection of the  
senses; others a conspiring of the Ele-  
ments, others a swarm of atomes. The  
first and best sort of Philosophers, *Fi-  
cinus* maketh to be those which defed  
the soule to be a certain diuine & in-  
deuisible essence, wholly ruling euery  
part of the body, produced of an in-  
corporeal author, & depending who-  
ly on the vertue & power of the wor-  
ker, & not vpon the beginning or ca-  
pacity, or vertue of any material thing.  
Thus thought *Zoroaster, Mercurius, Py-  
thagoras*

thagoras, Plato, and amongst these also he numbred Aristotle. It was a thing that mightily perswaded Plato that the soules both came frō God, and were also immortal, whē he cōsidered that her functions did not depend so vpon bodily instruments, but she could performe all her chiefest actions without thē, & as he saith in *Phædo*, *Ratiocinatur optimē quādo nihil eā perturbāt, neq; auditus neque visus, neque dolor, neque voluptas*, she doth reason and discourse best when neither hearing, nor sight, nor griefe, nor pleasure do hinder her. In age, when the body groweth weake, yet is oftē her iudgement ripeſt, & though many sicknesses do bereaue the body of ſtrēgth, yet the vigor of the ſoule is not thereby diminished, ſhe ſlieth beyond all the powers of the ſēſes more ſwift then the lightning from the eaſt to the weſt: ſhee can paſſe the ſeas (as Plato ſaith in *Axiochus*) in a moment, ſhe can calculate the courſe of Sunne, moone & ſtars, ſhee can diſcourſe of things paſt, & foreſee things to come, in ambiguous matters ſhe can firſt

Plato in *Phædone*.

Sorr. iu *Axi-*  
cho *Plato-*  
nis.

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doubt, and then chuse, and all these without the help of any bodily instruments, in knowledge she doth not only passe through humaine arts by defining, deuiding, dissoluing, cōpounding, but she doth euē pierce theskies; shee cōprehendeth the knowledge of God, she conceiueth God & his Angels to be essences immortal: if brute beasts shold cōceiue reasō, they shold be then accounted reasonable. This conceiuing of immortality, & hauing recourse to the fountaine of life, is an euident argumēt that the soule is not a vanishing vapour, but a diuine essēce. How chearefully went *Socrates* to his death, when in his conscience he was perswaded, that death was nothing els but (as he said) a flitting vnto another place, where he should enioy the cōpany of the Gods, & where vndoubtedly, the dead were in better estate then the liuing. Hee made this to bee the definition of the death of thē that liued wel, *Discessus ē vita est mali cuiusdā in bonū cōmutatio*, the departure out of this life is nothing els but the chāging of  
of

Calu. Instit.  
lib. 1. cap. 13.  
sc. 2.

Platonis A-  
polog.

Plato in Axi-  
ocho.

ofill into good. To the wicked hee  
 confessed it to bee an entrance into  
 some kindes of torments, but to the  
 wise and vertuous he thought it to be  
 nothing but a chāging of sorrows into  
 all ioy & happines, what they were, he  
 could not define, but of this he made  
 no question, ταῖς μὲν ἀγαθαῖς ἀμεινον, Plato in Phæ-  
 ταῖς δὲ κακαῖς κακίον, To good soules it done.  
 was surely better, and to ill soules Socrates to  
 worse. When *Crito* one of *Socrates* Simmius.  
 his friendes asked him at the time of Philo. Iudaens  
 his death, in what maner he would be It em Bruton.  
 buried, he cryed out, O my frendes, I lib. 4. c. ap. 10.  
 haue spent a great deale of labour in  
 vaine, I haue not yet perswaded *Crito*,  
 that I shall flie away, & leaue no parte  
 behind, but *Crito* (said he) if thou canst  
 ouertake me, bury me how thou wilt:  
 his meaning was, that the minde or  
 soule is the man, & that the body was  
 but an instrumēt or cotage, or prison.  
*Anaxarchus* the Philosopher whē being  
 taken by *Nicocreon* tyrant of *Cypres*, he Idem lib. 1.  
 was knocked with iron hammers, hee cap. 1. ex  
 said, *Tunde, tunde probé Anaxarchi, carnes* Plutarcho.  
*& ossa, tunde Anaxarchi follē, Anaxarchū*  
*nequa-*

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Ibid.

Plut. in Nicia  
Val. Max. lib 3  
cap. 2.

*nequaquam lades*, knocke, knocke hardly, the flesh and bones of *Anaxarchus*, knocke his bellows the instrument of his winde, but *Anaxarchus* himselfe thou canst not hurt. *Theodorus* the Macedonian philosopher, when *Lysimachus* threatned to hang him, answered, *hac aulicis tuis munitare, mea enim non refert humine an in cruce putrescam*, threaten these things to thine owne Courtiers, as for me it is all one with mee, whether I doe putrifie on the ground, or on the gibbet. *Theramenes* the Lacedemonian, when being condemned by the Ephores, he was going to execution, he laughed and carried in his countenance all signes of ioy, one of them therfore said vnto him, what dost thou contemne the lawes of *Lycurgus* our law-giuer? Hee answered no, but I giue them thanks, that they doe appoint me such a punishment, as I may pay without borrowing on interest. Infinite such examples haue beene in all ages, of many valiant hearts, despising death, as well in war, as in peace, & this couragious contēpt  
of



of death, is a very euident token that is in the heart, some expectatiō of another life, when this former is well ended. Tully saith, that it is vnpossible to finde the originall of the soule in earth, *nihil est in animis mistum aut concretum, aut humidum, aut stabile, aut igneum,* there is no mingied nor compound thing in the soule, no moist thing nor windie, nor fierie, for none of these things can vnderstand, remember, or by things past collect things future. These things must needes be acknowledged diuine. And although the soule be not of these mixt things, yet doth she hold all these contrarieties in peace and vnion, which is also a plaine prooffe of the diuine power of the soule, that she holdeth all contraries, heate, colde, moisture, and drought, in mutuall amitie and concord, *Seneca* being fallen into the consideration of that desire which man hath naturally to know some God (for there is no cōtrey so barbarous, which doth not in heart confesse that there is a God) saith, *quemadmodum radii solis contingunt*

Tul. lib. i.  
Tulc.

## A discourse of the Soule

Seneca lib. 21  
Gallione de  
breuitate vi-  
tae. ad Lucil-  
lum.

*tingunt quidem terram, sed ibi sunt unde mit-  
tuntur, ita animus magnus, et sacer conuer-  
satur quidem nobiscum, sed haeret originis suae,*  
As the Sunne beames do come to the  
earth, but they are there from whence  
they are sent: euen so a great and ho-  
ly mind is conuersant with vs, but it  
doth cleaue and sticke there where it  
hath the first beginning. *Mors quam  
pertimescimus, intermisit uia, non eripu, ve-  
niet iterum qui nos in lucem reponet dies,* but  
that he speaketh chieflly vpon some  
hope of resurrection.

Panormitan.  
lib. 4. de rebus  
gestis Alphon  
6.

*Alphonsus* the King of Arragon ac-  
counted this as a great strengthening  
of his faith touching the immortalitie  
of the soule, because he sawe dayly the  
elder that men grew in yeares, and the  
more that the strength did decrease,  
the more they excelled in wisdom,  
and the more did the powers of their  
mind encrease. Strength is an effect  
of youth, if the soule in the midst of  
bodily weakenes, or worldly trouble,  
do gather strength, as *Chrysostom* saith,  
*anima reiuuenscu inter angustias,* the soul  
by troubles doth waxe more youthful  
then

Chrysost. de  
resurr. serm. 1.

then must it needes follow, that it is of it selfe an essence immortall. But some do say, the simplicitie of children, and the dotage of many old men, do shew that the mind is like affected with the bodie, and therefore the body wholly failing, the mind must needes faile also. I must needs confesse, that when the senses and formes of things are altogether disturbed (as in a frensie) or when there is a great distemperature in the braine (as in children by too much moisture, and in crooked olde age by too much drinesse) then for want of good tooles the worke-man is as it were idle, and for want of fit windowes the ghest that is within vs, doth not take to good a view of matters, as otherwise shee would. But it doth not thereby follow, but that she shall fully exercise her operations againe when she is deliuered both of windowe and closet, and hath no other functions to execute, but what she can perfectly performe without any helpe of instruments. The clouds shadowe the light of the Sunne from

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vs, but the brightnesse of the Sunne it selfe is nothing thereby diminished. As the Sunne of the little world, mans soule hath seuerall faculties, so hath she seuerall times when shee doth in highest degree exercise and vse them.

The vegetatiue power hath his mightiest force in the wombe, the sensitiue hath his chieftest time in the course of this life, and the intellectuall doth flourish most after this life. The prodigious dreames which haue been in all ages, doe plainly conuince and proue what agility and vigour may be in the mind, when the senses are all bound. In the warre with the Latins the two Romane Consuls, at that time Generals in the field, did in one night dreame one, & the selfe same dreame, a ghost appeared vnto them, and told that it was agreed by the gods, that on the one side the Generall should dye, and on the other side the whole armie: The two Generals, to wit, *Derisus*, and *Manlius Torquatus*, when they had compared their dreames together, did resolute like valiant commanders

Calu. Iustit.  
lib. 1. cap. 15.  
Sect. 2.

ders, that they should rather one of them yeeld v<sup>p</sup> their liues as a sacrifice, then that the whole armie should perish. The agreement was made, that whether soeuer of them had his wing or troupes first beginning to faile, the Generall of that part of the armie, should presently cast himselfe into the thickest of his enemies, and sell his life as deare as he could. It fell to *Derius* his lot, his wing began first to shrink, and thereupon hee beeing gallantly mounted, did presently make a breach vpon the armie of the enemy, fought fiercely, slew many, and although hee was at the last slaine himselfe, yet hee brought thereby happy deliuerance vnto his countrey.

*Sophocles* the Tragedian, when on a certaine night a robberie was euen then in committing at Athens, did the very same time dreame so often and so apparantly of it, that he arose and went to the officers, the *Areopagites* declaring his dream vnto the, and the maner of the manifest appearing therof. The *Areopagites* thereby found out the fact

*Peuceus de  
diuinatione  
pag. 456.*

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fact, and inflicted vpon the offenders  
condigne punishment. Infinite such  
like ensamples haue beene, which doe  
aboundantly declare vnto vs, that whe  
the senses & bodily powers are cast a-  
 sleepe, the mindes haue beene farre  
 sharper and seene much more then a-  
 ny way they could haue seene by the  
 instruments of the bodily senses. Fur-  
 ther, if the soule were not a distinct es-  
 sence from the bodie, why should the  
 holy Scripture vse so often these and  
 such like kindes of phrases, that wee  
 dwell in houses of clay, that our bodie  
 is as a house and tabernacle to the  
 soule, that while we liue here, wee are  
 at home in the bodie, but absent from  
 the Lord? These doe instruct the same  
 to vs, which the Philosopher sawe by  
 the light of reason, that *corpus est quasi*  
 *vas animi & quoddam receptaculum*, the  
 bodie is but as it were, a vessell for  
 the soule, and a receptacle for a time.  
 Againe, if the soule were not a substance  
 of it selfe, why should the Apostle  
 saint *Peter* call the end of our faith the  
 saluation of our soules, or bid vs ab-  
 staine

Job. 4. 19.

2. Cor. 5. V. 1.  
2. 5.

Tul. Tusc. 5.

1. Pet. 1. 9.

1. Pet. 2. 12.

staine from lustes, which fight against our soules. Or the Apostle to the Hebrewes, call the labour of Ministers a watching ouer soules, as they which must giue an account of them: with sundrie other such exhortations, as are set downe here in my first chapter. Or how could there be a terrour Heb. 10. 27. and trembling of conscience in the wicked, when by the guiltinesse of their sinne, they finde in themselues a fearefull looking for of iudgement, and violent fire to consume the aduersarie? It is not a motion, but an essence which doth pierce vp to the tribunall seate of God, and from thence strike terrour into it selfe. This sting of conscience, as it is a spirituall punishment, and not corporall, so it falleth not vpon the body, but vpon the soule. For the immortalitie of this spirituall essence, what is reuealed by the holy scriptures, I shall haue occasion to declare more at large in my four last chapters: only my chief drift hath beene here to shew what the wise Philosophers of the world haue cōceiued

H                      thereof,

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thereof, by the light of naturall reaso,  
and to let vs see what a shame it is for  
vs, not to make so much vse of deepe  
meditations as they did. When *Socra-*  
*tes* did but consider, that the minde  
doth the discourse best, when nothing  
doth trouble it, neither hearing, nor  
seeing, nor grieve, nor pleasure (as wee  
see when the senses are stopped, the  
vnderstanding doth most deeply me-  
ditate) he could gather thereby an ar-  
gument of immortalitie. When *Seneca*  
sawe that the greater and more he-  
roicall mind was in man, the more it  
did despise these base worldly things,  
and the lesse it feared to depart out of  
the bodie, he would say straight, *maxi-*  
*um est argumentum animi ab alitiori veni-*  
*entis sede*, It is the greatest argument  
that can be of a mind comming from  
heaven, and therefore of a heauenly  
and eternall nature. To conclude, e-  
uen the Poets when they considered  
the diuine gifts bestowed on the soul  
of man, could not but confesse that,  
*ψυχή δ' ἀθάνατος καὶ ἀγήρευς ἔνδρα πάντα,*  
*This immortal soule stil young, lasteth for aye.*

And

Seneca epist.  
111.

Phocylides.

Die Gwylltyn March 1609 64



And *Pythagoras* a Poet, but much  
more a Philosopher.

ἡνιόχον γνώμῳ σήσας καθύπερθεν ἀρίστω,  
ἡνίκ' ἀπολείπας σῶμα εἰς αἰθέρ ἐλεύθερον ἐλθῆς  
ἔσθαι ἀθάνατος δεὸς ἀμβροτος ἔκ ἐπὶ θνητῆς,

*Pythag. in au-  
teis carminib.*

If soule and mind as wagoners rule all,  
Then when thou leaving body comest to skies,  
With God thou shalt be euer immortall,  
And taste no more of death nor miseries.

CHAP. VIII.

*How in the soule the image of God shal be re-  
newed.*



**Q**F those words in Genesis, *Gen. 1. 27.*  
that God made man after  
his owne image & likenes,  
there haue beene amongst  
many, sundry applicatiōs, and sundrie  
opinions, some plainely heretical, and  
others more tolerable. The heresie of  
the *Anthropomorphite* is dānable, which  
maketh God to be a bodily substance  
like vnto man: for the scriptures doe  
shew vs abundantly, that God is a spi- *Ioh. 4. 24.*  
rit inuisible, and incomprehensible, *2. Cor. 3. 17.*

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Exod. 33. 20.

Ioh. 6. 46.

Gen. 16. 10.

Exod. 2. 2.

Esay. 6. 1.

he appeared sometime visibly to the Patriarkes, and his holy seruants, but that was not according to his essence, (which is infinite) but according to certaine representments, or (as *Athanasius* speaketh) maiesties, farre inferior to that which he is of himself, & applied to the capacity of man. And certaine it is, that in Genesis that image of God, which is said to bee in man, was not in respect of the bodie, which was made of the slime of the earth: but in respect of the spirit, which was giuen vnto man, whē God did breath into him, and hee was made a liuing soule. *Osiander* made the image of God to signifie Christ, which in the preordināce of God was for to come, and to take mans nature vpon him: & hee taught that then doth the soule beare the image of God, when it hath the very righteousnesse of Christ Iesus as an inherent quality. He had it from the Manichees, & grouded his opiniō especially vpon that place of the Apostle, we all with open face beholding the glory of God as in a glasse, are trāsfomed

Gen. 1. 7.

1. Cor. 3. 18.

formed into the same image frō glory  
to glorie, as by the spirit of God.  
Those wordes are spoken especially of  
the Apostles and Ministers (of whome  
Saint *Paul* doth in that place in-  
treat) and doe import thus much, that  
they in the glasse of Gods worde be-  
holding the glorie of God are trans-  
formed into the same image, to bee  
lights vnto others (as our Sauior said,  
ye are the lights of the world ) and to Math. 5. 14.  
light them, not onely in doctrine, but  
in going before them in sanctification  
of life. The righteousness of Iesus  
Christ, is imputed to vs (as the Apostle  
doth often declare ) when wee put on Rom. 4. 9. 10.  
Christ by faith, and are clothed with Rom. 4. 11.  
the righteousness of Christ. But Gal. 3. 27.  
that perfect righteousness it self, such 1. Cor. 1. 30.  
as is able to stand before the iudge- Phil. 3. 9.  
ment of God, neither is, nor euer was  
an inherent quality, residēt in any but  
only in the manhood of Christ Iesus. It  
may and ought to suffice vs, to receiue  
of the fruit, and to let the tree & roote  
remaine where it should. The Apostle 2. Cor. 5. 21.  
sheweth that in the same manner as

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Christ was made sinne for vs, so we are made the righteousness of God in him. Now he was made sinne by imputation, when all our sinnes were laid vpon him, and as Saint *Peter* saith, hee bare our sinnes in his bodie on the tree, so likewise his righteousness (as of one that hath vouchsafed to become our head) is imputed to all the true members of his mysticall body, for as *Adā* was as no priuate mā, but the fountain and wellspring of mankind, & therefore most iustly, as in him we all sinned, so in him we all died. So the second *Adā*, our Lord *Iesus*, is not to be considered as a priuate mā, but as the head of the church, & what was wrought by him, is wholly beneficial to al the faithful. If by the husband, as being the head, a debt be answered, how iustly thē is the wife discharged? The church is called the spouse of Christ, & although it be said to be without spot, or wrinkle, yet must it not be vnderstood, that it is void of all sin (for why should it then be taught by our Sauour to pray continually, for forgiveness of trespasses?) but

.P. 263, 24,

Rom, 5, 12,

Eph. 5, 27,

but we are said to bee without spot or wrinkle, as we are clothed with the iustice of Christ, and as the Lord doth behold vs not in our selues, but in, & and through his sonne Christ Iesus, in whome only he is well pleased. How the righteonsnes that is in the faithful and such as are sanctified, is called the image of God, shall be shewed hereafter: Let this suffice here to condemne that dreame of the Manichees, and *Osiander*, who by the image of God in man, did imagine a perfect vprightnesse, righteousnesse, and holinesse, inherent in the powers of man, making him in this life voide of all blemish or imperfection, either in body or soule. A third opinion, or rather an application by the way, how the soule is the image of God, is that of Saint *Augustine*, making our soule to be an image of the blessed Trinitie. In the soule there is, *memoria intellectus, voluntas, haec tria potes numerare, non potes separare*, Memorie, vaderstanding, and will, you may number these three, but you cannot seperate them: So the

Math. 3, 17.

Aug. de verbis domini. Sermon. 63.

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three persons in the Trinitie, you may number them, but you cannot diuide them, as the one is but one soule, so the other but one Godhead. Yet in another place he correcteth himselfe, and saith, that this is *similitudo dissimilis*, an vnlike similitude, because the memorie, the vnderstanding, and the will, are in the soule; but wee cannot say that euery one of them is the soule, but the Trinitie it selfe is God, and euery person God.

Fourthly, the making of man after Gods image, hath beene expounded by some to signifie the soueraigntie which God gaue vnto him ouer al his earthly creatures, to bee a similitude of his heauenly prouidence, gouerning all things: and therefore when it is saide, that God made man after his owne image, there followeth in the next verse, the commaundement of God, giuing *Adam* power to rule ouer all beastes, and fishes, and foules.

This is the interpretation of *Chrysostome*, and although it be condemned by

Aug, epist.  
102,

Richard Grynne his booke  
142 20 of July 1659

Gen. I. 27.  
ver. 28,

by some, yet I doe not see but it may stand very well to bee a part of the image of God, seeing the Apostle speaketh directly (speaking of preheminnence in gouerninēt.) The man ought not to couer his head, for as much as he is the image of God, but the woman ought, because shee is the image of the husband. But this is not the image of God which wee are in this place to seeke out: wee must finde such an image as shall be common to both sexes, for as the Apostle saith, In Iesus Christ there is neither Iew nor Gentile, bond nor free, male nor female, but all is one.

Calu. in  
Plycopan.

1. Cor. 12. 7

Gal. 3. 28.

A fift description of the image of G O D, is of them which make it to be that high perfection, which God gaue first to *Adam*, to conuerse with God, and to bee ioined vnto G O D, which perfect integrity was also giuen to the Angels, being therefore called the sonnes of God: for to behold the countenance of God, requirereth a similitude with God, and it is saide, that the glorified in the life

Calu. Instit.  
lib. 2. cap. 12.  
sect. 6.

Mat. 22. 30

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life to come shall bee like the Angels of God. This Angelical perfection was giuen to our first parents, but for their disobedience and vnthankfulness both they and wee were iustly de-  
priued of it: for man hath receiued naturally fower woundes, whereby this image of God is defaced in him.

Heb. 7. 10.

The first is a iudiciall wound, wherby man being shut vp in the loines of *Adam*, and therefore sinning in *Adam*, is iustly condemned as guilty of the same trespasse with him, and standeth by nature as a mā before a iudge condemned, and for a time reprimed. This confessed the kingly Prophet, when hee sayde, In sinne was I born, and in iniquity my mother conceived mee.

psal. 51. 5.

The second wound is called priuatiue, to wit, a depriuing of all those excellent gifts, which were at the first bestowed on *Adam*. when in a corporation, the liberties are shamefully abused, or when Subjects doe rebell against their Soueraigne, it is accounted iustice to depriue the posteritie of  
the



the one of their priuileges, and the whole offspring of the other of their inheritance: much more when the heavenly graces of God are rebelliously cast off, they are in right and equitie most iustly plucked away from the generation ensuing. Man is therefore naturally deprived, first of al power of doing good, so that none can come to Christ, vnlesse the heavenly Ioh. 6, 44. Father drawe him, none can truely come home vnlesse (as the lost sheep) Luke 15, 5. hee bee laid vpon the shouldèr of the mercifull shepheard, to wit our Sauour, and be brought home to repentance. Wee are therefore accounted naturally as dead. The Apostle saith, Rom. 6, 13. Giue your selues vnto God, as they which of dead are alieue, you which were dead hath he quickned againe, Col. 2, 13. forgiuing you all your sinnes. Secondly, wee are deprived not onely of power, but also of will, as *Augustine* Phil. 2, 13 obserueth well, *Libero arbitrio male utens homo, & se perdidit & ipsum*, Man Aug. in Enchirid. ad Laurentium. by abusing free will, lost both himselfe and it. As (saith he) a man that wil-

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wilfully murdereth himselfe, hath neither life nor power to raise vp him selfe againe: so when free will was abused vnto sinne, and ouercome by sinne, it lost his freedome and fell into flauery and dondage: wee are further depriued of all ability of thinking well, so that of our selues we cannot thinke a good thought, euery framing or cogitation of the heart of man, is onely ill continually: moreover our knowledge is gone, naturall man cannot conceiue the thinges of God. *Lydia* cannot so much as mark the wordes of *Paul*, vntill God doe open her eyes: wee are nothing of our selues in respect of spirituall knowledge, but meere darknes and blindness, yea those thinges which are thought most excellent of vs, haue neede to bee remoued: the very wisdom of the flesh is enmity against God, and the Apostle requireth, that wee be renewed euen in the spirite of our mindes. *David* praieth God to create in him a new heart, and a new spirit, and being created to guide the  
still

2, Cor. 3, 5

Genes. 6, 5

2, Cor. 2, 14

Act. 16, 14

Eph. 5, 8  
Eph. 4, 18

Rom. 8, 7.  
Eph. 4, 23

psal. 51, 10.

still with his grace, not to take his holy spirit from him, or els hee well perceiued there was no power in himselfe to yeeld obedience to the will & commaundement of God.

The third wound is caled Positiue, whereby wee are by nature enclined vnto all euill, as by the former we are deprived of all powers, and faculties of doing good, so by this wee are naturally prone to vngodlines, and iniquitie. The Apostle saith, wee be *natura filii irae*, by nature the children of wrath. The Pelagians, and of late the Anabaptists say, that wee are sinfull from our parents, but they say, it is by imitation or by imputation, but the Apostle maketh no such beginnings of sinne: hee pronounceth flatly the vnregenerate to bee by nature children of wrath: *Iob* sayeth, *Iob. 31. 23* that a new borne babe is as an vntamed and vnbroken Colt, apt by nature to all vntowardnes: Infantes haue the seedes of anger, waywardnesse, pride and vanity, howsoeuer (as the serpent sometimes is so frozen in winter

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winter, that it may bee handled without danger, not because it hath no poyson, but because it hath no power to put it out: so little children doe for a time not shew forth manifest effectes of these sins, not because they haue not the venome, but because they are not able to send it forth. If a whole vessell be poysoned, how can any droppe therof be sound or wholesome? the whole stocke of mankind is poisoned with the sinne of *Adam*. It is saide *Adam* begat issue after his owne likenesse, as *Adam* was sinful, lustfull, vnthankfull, disobedient, so the branches bee of the same nature with the stocke and roote.

The fourth wound is called transitive, whereby, as by a wound, which is deeper growne and of long continuance commeth at the last a Fistula, yeelding most filthy mater, so of these former woundes do proceede actuall sinnes, and custome of sinning, whereby all actions and operations both of body and soule are repugnant to the will of God. And those things which  
by

*Die Goryllyn*

*Die Goryllyn*

by nature we should haue done without sinne (had *Adam* not offended) those things wee performe now with a thousand imperfections: for as a man that hath the palsey, hath a mouing of head and handes, as hee had before, and as wee see also other men haue, but his mouinges are now altogether irregular, and full of infirmities: so all those affections of mind, loue, desire, reioycing, and all naturall functions, eating, drinking, sleeping, and such like, which wee should haue performed without sinne, if *Adam* had not transgressed, are now become plainely irregular, and full of infinite blemishes and corruptions. Thus many wayes by nature is the image of God blotted out in the vnregenerate, but in them which are born anew by the grace and spirite of God, and do by a true and sound faith take holde of the merites and satisfaction of Christ, by whose stripes we are healed, and are liuely members of that Church, vnto which the Redeemer was promised to binde vp their breaches

1, pet. 2. 31

Esay 30. 26,

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- Ezech. 37. 16,** ches, and to heale the stroke of their  
woundes: In them all these sores &  
hereditary diseases aforenamed, are  
so farre cured, that nothing shall bee  
able to doe them harme, their pow-  
ers are so farre strengthened, as that by  
the helpe of the grace of our Lord Ie-  
sus, and by the merite of his passion  
they do performe those things which  
are acceptable vnto God. I can doe  
all thinges (sayth the Apostle) in him  
that doth strengthen me. God doth  
worke in vs both to will and to per-  
forme: so likewise for the thoughts,  
the heart is purified by faith, for the  
knowledge, the spirituall man discern-  
eth all thinges, ye were once darke-  
nes, but now yee are all light in the  
Lord, for wisdom, hee giueth it to  
the askers that vpraideth no man, &  
for the spirit of the minde, that is per-  
formed in them, which the Apostle  
nameth to the Thessalonians, euen the  
God of Peace doth sanctifie them,  
throughout, that their perfect spirite  
and soule and body, shall bee blame-  
les, vntill the comming of our Lord  
Iesus
- Luk. 10. 19**
- Phil. 4. 13.**
- Phil. 3. 13**
- Act. 15. 9.**
- 1. Cor. 2. 14**  
**Eph. 3. 8**
- James 1. 5**
- 1. Thes. 5. 21.**
- Phil. 3. 12,**

Iesus Christ. That spirit is accounted perfect, which doth aime still at perfection, and labour continually more and more to attaine vnto it, going on in singlenesse and soundnesse of heart without hypocrisie, endeavouring by all meanes to bee the same before God, as it would seeme to be before men, and hauing respect as much as may bee to all the commandementes of God, and yet seeking especially that perfect blessednesse, which doth consist in the couering of imperfections.

Phil. 3, 14.  
2. Chron. 15.  
17.

Psal. 119. 6.

Psal. 32. 2

That happy couering of sinnes, (spoken of by the Prophet *Dauid*) is attributed by Saint *Paule* to iustificati-  
on by faith, taking hold of the righteousness and satisfaction of Iesus Christ: if these thinges bee performed with deuoute and holy zeale, then doth the soule and spirit in some measure put on againe the image of God. S. *Augustine* sheweth that it is the soule and minde of man, where the image of God is to bee sought: when God first created him, & made

Rom. 4. 5. 7.  
Aug. de Gen.  
ad literam l.  
6. cap. 1

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*A Discourse of the Soule,*

him after his likenesse, it was *non secundum corpus, sed secundum intellectum*, not in respect of the body, but in respect of the vnderstanding: *Quamquam in corpore habeat quandam proprietatem qua hoc indicet, quod erecta statura factus sit, ut admoneretur sibi non esse terrena spectanda*, Although hee hath also in body a certaine property, which sheweth the very same, to witte, his stature with the face listd vppe, that hee might bee admonished not to set his mind on earthly thinges.

There bee five especiall thinges required to the renewing of the image of God in vs. The first is knowledge of diuine misteries, as the Apostle saith, Put on the new man renewed vnto knowledge, according to the image of the Creator. The Psalmist doth pronounce him blessed which doth meditate and pōder day & night in the law of G O D.

The second thing is righteousness, as the Apostle exhorteth, Put on the new man, which after God is created in righteousness and true holinesse.

*David*

Col. 3. 10.

Psal. 1. 2.

Ephes. 3. 4.



David saith, God is righteous in all his wayes, and holy in all his workes. To put on Gods image in righteousness, is not one y to abstaine from injuries, vniust dealing and oppression, but to bee good vnto all men to the vttermost of our power: for those who did feed the hungry, giue drinke to the thirsty, and visite them which were sicke or in prison, are called iust: the other to wit, they on the left hand shall goe into euerlasting paine, but these righteous into life eternall.

The third, true holinesse: The commaundement is, often giue, bee holy as I am holy. The Apostle to the Ephesians, doth as by righteousness point out all duties towards our neighbour, so by holinesse he doth signifie especially our duties towards God, that wee carry our selues religiously in the seruice of God, that our praiers be no matters of custome, but listings vp of our soules vnto God, that our soules be filled with marrow and fatnes, when we prayse God with ioyfull lippes, that the zeale of the Lordes

Mat. 23. 4.  
Leuit. 19. 2.  
1. Pet. 16.  
Eph. 4. 24.

psal. 25. 3

psal. 63. 5.

psal. 69. 9

*A Discourse of the Soule,*

**Matth. 22. 37**

house doe eate vs vp, that wee feare God, and dread his glorious & fearful name, the Lord our God, and that wee loue the Lord with all the powers of heart, mind, soule and strength.

**Eph. 4. 24. 25**

The fourth thing required for the image of God, to be renewed in vs, is truth, not onely true deuotion in the seruice of God (which the Apostle calleth true holinesse) but as he addeth in the verse following, to speake eue-ry man the truth one to an other, for wee are members one of another. The

**Thi. 3**

nearer man approcheth vnto truth, the more doth hee put on the image of him, that is truth it selfe, and is called a God that cannot lie, and the more that man is giuen to falshood and deceit, the more doth hee cast off the image of God, and put vpon him- selfe the vizard of Satan, who is the Father of lies, and was a lyer from the beginning.

**Iohn 8. 44**

The fift necessary part of the repairing Gods image in vs, is that all our affections which by nature were corrupted, be sanctified and gouerned by  
the

the grace and power of Gods spirite:  
 as the Apostle doth in the next verse  
 giue an instance of anger, Bee angry  
 (saith hee) and sinne not. It is not re- <sup>Eph. 3. 2 6,</sup>  
 quired that affections should be clean  
 rooted out: for affections were euen  
 in our Sauour Christ, It is said in S.  
*Marke*, that when hee looked vppon <sup>Mar. 3. 5.</sup>  
 the Pharises, he did with anger grieue  
 that their hart was so hardened. And <sup>Iohn 11. 33</sup>  
 in S. *Iohn* that when they wept for *La-*  
*zarus*, Iesus wept also. The Apostle bid-  
 deth vs couet to prophesie, and in an <sup>1. Cor. 14. 39,</sup>  
 other place reioyce with them that  
 reioyce, and weepe with them that <sup>Rom. 12. 15.</sup>  
 weepe. The prophet *David* saith, Doe  
 not I hate the O Lord that hate thee?  
 yea I hate them with a perfect hatred.  
 There is a very good vie of affections  
 in man: anger addeth a spurre to for-  
 titude, hatred of sinne addeth a spur  
 to iustice, griefe addeth a spurre to  
 mercy. If the heart should bee with-  
 out affections, then should the soule  
 bee like to a shippe becalmed in the  
 Sea, when shee hath no wind, shee can  
 make no way, neither can the soule  
 I 3                      gouerne

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gouvernewell the matters of this life without affections: onely it is required, that they be sanctified by Gods grace and made more and more conformable to the will of God. If thus the image of God be dayly more and more renewed in vs, then doth our estate receiue a most comfortable alteration: for whereas by nature wee were enemies to God, children of wrath. slaues of sinne, carnall, & sold vnder sinne, filthy and wallowing in our owne bloud, and strangers from the common wealth of Israell, we are now by grace made the friendes of God, the Spouse of Iesus Christ, the children of *Abraham*, sons and heires of God, a chosen generation, a royall priesthood, a holy nation, a peculiar people, washed in Christ his bloude, and made kinges and priests to God our father.

Rom. 5. 1  
Eph. 1. 7.  
Rom. 6. 20.  
Rom. 7. 14

Ezech. 16. 6

Eph. 2. 19.

Iohn 3. 29

Iohn 15. 1

Eph. 5. 32

Rom. 4. 16.

Rom. 8. 16.

1. Pet. 2. 9

Apoc. 1. 6

CHAP.

*What wee may conceine of the soule by the  
conscience of man. and how the conscience  
is a heauen or hell to the soule in this life.*



Here are very well made of  
S. Bernard, fower seuerall  
kinds of consciences: wher-  
of onely one doth stand a-  
gainst the immortality of the soule,  
there is *Quieta mala*, and *quieta bona*, Fower sundry  
kinds of  
consciences.  
*turbata mala*, and *turbata bona*, A qui-  
et ill conscience, and a quiet good,  
A troubled ill, and a troubled good:  
A quiet ill conscience is when man  
sleepeth securely in sinne, and hath  
no sense nor feeling of sinne: Eph. 4. 19,  
Rom. 5. 1. A qui-  
et good is, when being iustified by Act. 1. 18  
faith, hee is at peace with God, a  
troubled ill, when a man is swal-  
lowed vppe in the gulse of dispaire,  
and a troubled good, when labou-  
ring and groning vnder the burthen Mat. 23. 28,  
of sinne, hee desireth to be eased and  
refreshed by Iesus Christ. The first  
conceiueth little of immortality, be-

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cause indeed man continuing in it, is transformed as it were into a brute beast: for as a troubled good conscience, is fitte for men of infirmities, and a troubled ill maketh them like to the diuels, so a quiet good doth make them after a sort angels, and a quiet ill doth reduce them to the estate of brute beasts, & depriue them of vnderstanding and reason. The Apostle calethe the Cretiā, slow bellies, euil beasts. *David* saith of thē that are drowned in worldly honour, man being in honor hath no vnderstanding, but is like to the beasts that perish: & in an other place biddeth vs not to be like horse and mule in whom there is no vnderstanding. Of the Philosophers, such as onely delighted to wallow in pleasures, were called *Epicuri de grege porci*, hogs of the heard of Epicure, *Fruges consumere nati*, only born to deuoure the fruites of the earth. The prophet *Hosea* saith, Whoredom and drunkenness doe take away the heart of man, that is, they make him, to haue no sense nor feeling of sins,  
but

Tit. 1, 7

psal. 49, 20

psal. 32, 9

Horat. lib. 2  
Epist. 2

Hos. 4, 11

but to reioyce in that which indeede he should lament, and to bee, though aliue in the bodie, yet dead in the foule, as saith Bernard, *quis magis mortuus eo qui portat ignem in sinu, peccatum in conscientia sentit, nec excutit, nec expanseuit?*

Bern. lib. 1. de  
considerat.

Who is more dead then hee which carrieth fire in his bosome, sinne in his conscience, and doth neither feele it, nor shake it out, nor tremble at it? The cause of this quietnesse is, because Satan hath gotten a peaceable possession. Our Sauour saith, when a strong man doth possesse all, then all is quiet.

*Diabolus eos pulsare negligit, quos quieto iure possidere se sentit*, The diuell is carelessse of assaunting them, of whome hee hath iustly gottē a quiet possessiō. Of this quietnesse Bernard speaketh, writing vpon that place of Ezekiel, my wrath and zeale is departed from thee,

Greg. 14.  
moral. 12.

*Vides quod tunc magis irascitur Deus cum non irascitur, hanc misericordiam ego nolo, supra omnem iram est miseratio ista*, you may see that God is then most angrie, when he is not angrie. The quiet ioy that wicked men haue, seemeth to come of mercy, but I wold wish none

Ezech. 16. 42.

Bern. super  
Cantica. serm.  
42.

*A discourse of the Soule*

of that mercie : that mercy is aboue al  
the wrath that can be.

Howsoeuer brutish man hath no  
hope of immortalitie, nor feare of  
Gods iudgements, yet is his case ther-  
by no whit the better, but rather  
much more grieuous : hee is euen as  
the stall-fed Oxe, who still feeding to  
the full, and neuer conceiuing any  
foresight of his death, is yet neuer the  
better for it : A sodaine death will  
bring the greater feare. Nay, he is in-  
finite thousand times worse, for the  
beast is fed but to perish temporally,  
and he is fed to perish eternally.

The second kinde of ill conscience  
called *turbata mala*, a troubled ill con-  
science, though it haue no apprehensi-  
on of Gods mercy, yet doth it con-  
ceiue it selfe to be a spirituall essence,  
endangered to the iudgement of eter-  
nall punishment. This sting of cor-  
rupt conscience, is called often in the  
Scriptures, a worme that neuer dyeth:  
It is named a searing with a hote iron,  
a sea that alwaies rageth, a terrible  
looking for of iudgement, and violēt  
fire

Esay. 65. 24.

Mark. 9. 44.

1. Tim. 4. 2.

Esay. 57. 20.

Heb. 10. 27.



fire to deuour the aduersarie. When Blay. 48. 22.  
 the wicked feele no peace in them-  
 selues, but that in the midst of all  
 their ioyes and pleasures, they haue Ecc. 4. 5.  
 often a bitter remembrance of death  
 and condemnation, so that as the wise  
 man saith, euen in the laughing, the  
 heart is sorrowful, and the mirth doth Prov. 14. 13  
 end in heauinesse: What doth this ar-  
 gue, but that the soule is a spirituall  
 substance, such as can flye vp to the  
 tribunall seate of God, and there both  
 accuse her selfe, and also pleade guilty  
 for her selfe? In iudiciall handling  
 of matters before men, there are sun-  
 dry persons to performe seuerall func-  
 tions, some doe accuse, others witnes,  
 others condemne, others torment:  
 but an euill conscience is of it selfe all  
 in one. It is to bad men (as the scrip-  
 tures shew) both their accuser & wit-  
 nesse, and iudge, and tormentor. Their  
 accuser (as saith the Apostle) their own  
 conscience accusing, or excusing. Rom. 2. 15.  
 Where Saint *Iohn* declareth, that at the  
 time of Gods iudgements, the bookes Apoc. 20. 12  
 shall be opened. *Chrysostome* sheweth  
 what

*A discourse of the Soule*

what those billes are, *conscientia est co-  
dex in quo quotidiana peccata scribuntur.*  
The conscience of man, is the booke  
wherein his dayly sinnes are written.  
Secondly it is the witnesse, according  
to that of *Paul*, their owne thoughtes  
bearing witnesse: And of the wisemā,  
it is a fearefull thing when malice is  
condemned by her owne testimonie,  
and a conscience that is touched, doth  
euer forecast cruell things. For feare  
(saith he) is nothing else, but a bea-  
traying of the succours which reason  
offereth, this saw the heathen wisemā.

Rom, 2, 15.

Wis, 17, 10,

Thales Miles,

*Turpe quid ausuruste sine teste time,*  
If thou attempt any filthy thing, feare  
thy selfe, without any further witnes:  
And the Oratour, *conscientia mille testes,*  
the conscience is as good as a thou-  
sand witnesses, So *Pythagoras.*

Quint, decl, 9

*πάντων δὲ μάλιστα ἑαυτοῦ σπουδάζοντος,*

3, Ioh, 3, 20,

Of all men in the world stand most in  
awe of thy selfe. Thirdly it is the iudge  
as Saint *Iohn* saith, if our heart con-  
demne vs, God is aboue the hart. And  
Saint *Paul*, speaking of the heretike  
that sinneth against his own cōscience  
saith

saith, that he sinneth damned of himselfe. *Se ipsum vnusquisque, et animum suum seuerum iudicem sui ultorem criminis habet.* Euery man hath in himselfe and his owne heart, a seuerie iudge and reuenger of his wickednesse. Fourthly it is also the tormenter, in which respect it is called a burning with a hote iron, a worme gnawing still vpon the heart, a violent fire, consuming Gods enemies, and such as pierceth man thorowe with many sorrowes. The heathen Oratour could say, *conscientia graue pondus*, a mans conscience, if it be ill, is a heauy burden. It will make him to grieue at the losse of that which he neuer loued, for vertue hath this triumph ouer vice, that they which hate her most shall bee grieved at her absence.

Ambro. epist.  
ad Constant.

1. Tim. 4. 2.  
Esay. 66. 24.  
Heb. 10. 27.  
1. Tim. 6. 10.

Tul. 1. de natura deorum

*Virtutem ut videant intabescantque relictā,*  
That though they loue not vertue, yet they shall see it, and pine away with the losse of it. When it is said that the damned rich man did see *Lazarus* in *Abrahams* bosome, no doubt it is signified to vs, that this doth, and ever shall

Luke, 16. 23

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shall greatly augment the punishmēt  
of the wicked, to perceiue and see frō  
hōw blessed an estate they are fallen.

These effects in the consciences of  
the vngodly, doe euidently declare  
the soule to be a spirituall essence, and  
apprehending much more then those  
things which concerne this life. Whe  
*Kaine* said, my sinne is more then can  
be forgiuen, I shall be a vagabond and  
a runnagate, when *Esaū* wept for the  
losse of his birthright: When *Pharao*  
seeing Gods fearefull iudgement, cry-  
ed out God is iust, and I and my peo-  
ple are wicked: When *Ecebolus* the  
Philosopher of Constantinople (be-  
cause in the time of *Iulian* the *Apostata*  
hee had as a time seruer denied his  
faith in Christ) threw himselfe downe  
before the Church, and said *calcate me*  
*salem insipidum*, treade vpon me vnsaue-  
rie salt. VVhen *Francis Spara* for the  
like fault said to the Bishop *Vergerius*  
that he could wish to lye ten thousand  
yeares in hell, so that once hee could  
hope of remission and deliuerie from  
eternall punishment, what was this  
but

Gen, 4, 8,

Gen. 27, 38.

Gen. 9, 27.

Socr, lib, 3,

cap, 11,

but that their owne consciences did both accuse them, and also condemne and torment them! This testimony of conscience made *Iosephes* brethren to shake with feare, when they remembered their cruetie against their yong brother, it made *Adam* to creepe into the thickets, when he heard the voyce of him whome hee had vnthankfully despised. This made *Felix* to tremble, when hee heard *Paul* preach of righteousnesse and temperance, and of the iudgement to come. This made *Caligula*, that wicked Emperour in times of thunder and lightning, to creepe vnder the beds, and into corners. This made that famous, or rather infamous *Medea*, sitting at sessions within her selfe, her owne heart being the foreman to accuse her selfe, and condemne her selfe;

*Video meliora proboque,*

*Deteriora sequor,*

I see and like well what is right,  
But followe wrong with al my might.

Yet such is the force of a corrupted  
and confounded conscience, that it  
maketh

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Mark, 6, 14

Matth. lib, 6,  
apoph.

maketh the dead to seeme aliue again. Herod when he heard of the fame and miracles of our Sauour Christ, said surely, this is that *John Baptist* whome I haue beheaded, he is risen from death to life againe: *John* was dead and buried, he was dead to other men, but he was aliue to *Herod*. As it is recorded by a certaine Pythagorean Philosopher, that when he came to a house to pay a little debt, and at the very same time his creditor was new dead, and he perceiued (by hearing the wil read) that there was no mention made of that debt, he reioyced and went away carrying his money backe againe: But when he sawe that it was a dayly sting to his conscience, and that hee could neuer be in quiet for it (for an euill conscience is like vnto a strait bed, where mā can take no rest) he brought the money backe againe to his creditors house, and threw it to his Executors, speaking these words vnto him selfe, *tibi vinit, aliis mortuus est*, he is aliue vnto thee, although he bee dead vnto others.

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The two other kindes of consciences, to wit, *turbata bona*, and *quieta bona*, a troubled good conscience, and a quiet good conscience, I make no other difference of them, but the one to be as it were the beginning and entrance into the other: for none can truly attaine vnto a heavenly ioy in his conscience, vnlesse he haue first beene brought downe to hell by the consideration of his sinnes. None can bee truly refreshed in Christ, vnlesse hee haue first with griefe and sighing, felt the burthen of his sinnes. Saint *Augustine* acknowledgeth, that a man *non potest coronari nisi vicerit, nec potest vincere nisi certauerit, nec potest certare nisi inimicum, et tentationes habeat*, Hee cannot be crowned vnlesse he ouercome, neither can he ouercome vnlesse he strue, neither can he strue vnlesse he haue an enemy & temptations. But when these tēptations are so ouercome that sin shal not raigne in our mortal body, then cometh in the sweetest comfort that euer can come to the soule of mā in this life: thē as the Apostle speaketh

Mat.

Aug. in Psal.  
60.

Rom. 6. 12.

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Phil. 3. 20.

Phil. 4. 7.

Prou. 15. 14

Esay. 59. 2.

2. Cor. 7. 12.

our conuersatiō is in heauen, then do we feele in our heartes that peace of God which passeth all vnderstanding, then are our soules possessed with vn-speakable ioy, according to that of *Salomon*, A good conscience is a cōtinuall feast. For as there is no greater worldly ioy to a man, that hath trauelled a long iourney abroad, then when hee commeth home, to find his wife, childre and whole family in good health and quiet: so there cannot bee a more excellent spiritual ioy in this life, then when a man doth descend into the home of his owne conscience, that he doe finde there all so reconciled vnto God, that al be in good peace & quietnes, & to perceiue that the thraldome of sin (which maketh diuision and seperation betwixt the soule and God) is abrogated or subdued. This doth the Apostle call his chiefeſt reioycing: Our reioycing is the testimony of our conscience, that we haue had our conuersation in simplicity and godly purenes. This hath vpholden the hearts of so many thousand blessed Martyrs,  
and



and made them to reioyce in the midst of al their torments, because they had a testimony within themselves, that for their cōscience towards God, they suffered grieve vnderferued. This hath made so many Saints of God, to depart so cherefully out of this world as *Hierom* writeth of the death of *Nepotian*, *Intelligeres cum non mori sed migrare*, Hierom. ad Heliodor. 3. you might wel perceiue that his death was no death, but a flitting to a better place. And this hath brought comfort, not onely to the faithful, whose harts are by the blood of Christ sprinkled from an euil conscience, & purged frō dead workes to serue the liuing Lord. Heb. 10. 22. But euen the heathen men also by following & obeying the law of nature, did in the testimony of their cōscience receiue exceeding ioy: as the Oratour said, writing of the comforts of olde age, *conscientia bene acta vita, et multorum benefactorum recordatio incundissima*, Tul. in Cato- ne mai. A conscience of a life well led, and a remembrance of deedes well done, are the most pleasant things that can bee. *Periander* being asked what was the

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best

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best libertie, answered, a good conscience: vnto which I thinke *Gregorie* doth allude, when hee saith, *liber est quem conscientia non accusat*. Bias beeing asked what thing in the world is most free from feare, answered a good conscience. This is taught by the heauenly wisdom: The wicked (as *Salomon* saith) doth flie, no man pursuing him, but the iust is confident as a Lion. The Oratour accounted this a most principall comfort in all distresses and calamities. *Conscientia recte voluntatis maxima consolatio est rerum incommodarum*, A conscience of a mans hart well enclined, is the chiefeest consolation in all aduersities. And in another place, *nullum theatrum virtuti conscientia maior*, There is no theater that vertue doth more desire then a mans owne conscience: Whereby he meant, that good and vertuous men did not so much in their actions respect the sight of men, or, desire the prayse of man, as they sought to keep that conscience sound, which they were perswaded they had receiued from

Scob. serm. 22.

Greg. epist. 9.

Prou. 28.1.

Tul, ad Torq,  
fam, lib. 6.

Tul, lib, 2,  
Tusc.

from heauen , as hee affirmeth elsewhere, *Conscientiam à diis immortalibus accepimus quæ à nobis diuelli non potest*, Wee haue receiued a conscience from the immortall gods, which cannot bee plucked away, but doth alwaies attend and waite vpon man. And another said well, that as parents do commit children to bee gouerned and kept in awe by tutors, so God doth commit men to be ruled and ordered by their conscience, which more vigilant then any tutor doth continually attend on man, according to that of *Isidore, omnia fugere poterit homo præter corpus*, A man may flie from any thing better then hee can flie from his owne heart.

Cicero pro Cluentio.

Epictetus.

Isid, in syn.

The heathen men did not know aright that God, which is the Iudge of the conscience, and the searcher of the heartes and reines: But neuer was there any Nation so barbarous, neuer any Countrey so wilde and sauage, but that it had this fastened and settled in the heartes of the people, that there is a God, and that he is a protec-

Psal, 7, 10.

Tul, de nat. Deorum,

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tour of the good, and a reuenger of  
them that doe ill, which made honest  
minded men to come forth boldly,  
and the wicked to feare euen their  
Sene. epist. 98 owne shadowe, as Seneca said, *bona*  
*conscientia prodire vult et conspici, ipsas ne-*  
*quitia tenebras timet*, A good consci-  
ence appeareth boldly in the sight of  
men, but naughtinesse doth feare  
Sene. epist. 43, the darkenesse it selfe, *etiam in solitudi-*  
*ne est anxia et sollicita*, and euen in soli-  
tarinesse, being alone, it is fearefull  
and pensive.

CHAP. X.

*Of the estate and condition of the Soule after  
this life, against the Catabaptists.*

John, 16, 22,



He ioy of the elect of God  
is called such a ioy, as shall  
neuer betaken from them,  
it is an endlesse and perpe-  
tuall ioy. It doth not onely vphold  
their hearts in all the troubles and mi-  
series

series of this worlde, making light to shine in the midst of darkenesse, and turning all their pensiuenesse into gladnesse, but it conceiueth an assured hope of a better, to wit, an euerlasting life in the ioyes of heauen, and that so soone as the soule is deliuered from the bodie. The Apostle *Paul* did account his loosing from this prison to bee a present beeing with Christ: I desire (saith hee) to bee dissolued and to bee with Christ, hee was assured that his remouing from this tabernacle, should bee a present dwelling with the Lorde, as hee saide, wee had rather remoue out of the bodie, and dwell with the Lord. *Stephen* prayed in faith and assurance, that his soule should presently bee receiued into the hands of God, Lord Iesus receiue my spirit. In the Reuelation of Saint *Iohn*, such a blessing and such a rest is promised to them that dye in the Lorde, that their good workes may followe after them, that is, that God may crowne his giftes in them. Our Sauiour

Phil. 1. 12, 4.  
Ioh. 16, 30.

Phil. 1. 23.

2. Cor. 5. 8.

Act. 7. 55.

Aopc. 14. 13

August, in Psa  
102.

*A discourse of the Soule*

Luk. 23. 43. faith to the repentant thiefe vpon the  
 Crosse, This day thou shalt bee with  
 mee in Paradise. The soule of *Laza-*  
 Luk. 16. 22. *rus* beeing departed, was carried  
 by Angells into *Abraham* his bo-  
 some. *Polycarpus* that holy Disciple  
 of the Apostles, amongst many ex-  
 cellent speeches, at the time of his  
 martyrdom added this, *Hodie repre-*  
 Eccl. hist. lib. 4. *sentabor coram Deo in spiritu*, This day  
 cap. 13. I shall be in soule represented before  
 the Lorde. The Wise man saith of  
 the death of all the faithfull, When  
 Eccl. 12. 7, earth goeth to earth, the spirit go-  
 eth to God which gaue it. When the  
 Psal. 16. 10. Prophet *Dauid* saith, that God will  
 not leaue his soule in hell, nor suffer  
 his holy one to see corruption: No  
 doubt hee prophesieth of the resur-  
 rection, as it is expounded by Saint  
 Act. 1. 29. *Peter*, but hee includeth in that resur-  
 rection of Christ, the life also of his own  
 soule, hee called Christ his soule. I  
 liue (saith the Apostle) & yet not I, but  
 Gal. 2. 20. Christ liueth in me, & especially in the  
 resurrection of Christ, our life is hid  
 Col. 3. 2, with Christ, therefore *Dauid* beleueeth  
 that

that seeing his soule, and the life of his soule Christ Iesus shall not bee left in the graue, he shall vndoubtedly be brought to the presence of God, which hee calleth in the next verse, a fulnesse of ioy and pleasures for euermore.

The hope of the Apostle *Paul* is to be made conformable to the death of Christ, vntill he come to the resurrection of the dead: now as his death was no extinguishing of the humaine soule, but like the being <sup>of</sup> *Jonas* in the Whales belly, his soule being stil safe, and yeelded vp into the hands of God, as hee saide, Father into thy handes I commend my spirite, and like the sacrificing of *Isaac*, wherein the soule remained vntouched, so also by his quickening power, hee giuerh to all his elect, that well of water that springeth vp to eternall life. The Ram which was offered in steed of *Isaac*, may well signifie our body, & our irrationall part that dieth, but the soule though it be a while bound to the body (as *Isaac* was bound) yet as soone as the bandes are loosed, it mounteth

Vide Gen. 42.  
38. & Iob, 14.  
13. de signifi-  
catione inter-  
ni.  
Psal. 16. 18

Phil. 3. 10

Jon. 2. 3.  
Mat. 12. 39

Luke 23. 46

Ioha 4. 17.

vp

*A Discourse of the Soule,*

vp to the place of al blisse and perpetuall blessednes. Our Sauour saith,

*Quia ego vivo, vos vivetis*, Because I liue, you shal liue: I liue by the father, and hee that feedeth on me shall liue

Iohn 14.19  
Iohn 6.56

by me: Hee that heareth my wordes, hath life eternall, and shall not come into condemnation, but hath passed from death to life. Hereby are condemned two grosse heresies, the one deuised first by the Arabians, and after renewed by Iohn Bishoppe of Rome,

Eccle. hist.  
lib. 6. cap. 16.  
Aug. lib de  
heres. c. 83  
In decret.  
distinction. 2. de  
Iohanne.  
Vide Gerson,  
in sermone  
paschali,

and of late defended by certain Anabaptistes, to wit, that the soule doth sleepe or dye with the body, and that both are raysed vp againe together in the last day. And the other of the Romish Catholikes, confessing indeed that the soule liueth after death, but yet that the soules of the children of God, doe and must remaine so many yeares, or so many thousand yeares in Purgatory, before they can be admitted to the ioyes of heauen. For the former, to wit, such as defed both body and soule to dye together, and both at the last day to be raised together

Their vsuall  
bul's and in  
dulgences  
goe for thousand  
s of yeares,



ther, they are cōdemned (as you haue heard) by the manifest testimonies of the holy Scriptures: you may adde if you please those wordes of our Sauour: Feare not them which kill the body, and haue no power to kill the soule: if the Soule dye as well as the body, and together with the body, how can it bee said, that tyrants doe kill the one and not the other? How can the Apostle *Paul* desire no longer to be a Pilgrime from the Lord, by remaining here in the body, but rather to bee absent from the body, and to bee present with the Lord, vnlesse the soule remaine after death? with what is God saide to bee present, if both soule and body bee ouercome with death? or how can the Apostle say in the same place, that when this earthly tabernacle is destroyed, wee haue a building or house, not made with hands, but euerlasting in heauen, vnlesse the soule do continue to possesse that heauenly habitation? Our Sauour Christ doth promise eternall life & resurrection, as two distinct things,  
and

Luke 12. 5

2. Cor 5. 1, 4

v. 1

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and the one taking place before the other. This (saith he) is the will of the Father, that whosoever beleeueth in the sonne, should not perish but haue euerlasting life, and I will rayse him vp in the last day. And againe, hee that eateth my flesh, and drinketh my bloud, hath euerlasting life, and I will rayse him vp in the last day. And afterward, I am the resurrection and the life, whosoever beleeueth in me, though hee were dead, yet hee shall liue, and hee addeth, hee that liueth and beleeueth in me, shall not dye for euer.

Mat. 22. 32  
Exod. 3. 6.

Rom. 14. 8. 9.

The Saduces denied not onely the resurrection, but also the immortality of the soule: Our Sauour doth by one argument confute both their heresies, God is the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*, God is not a God of the dead, but of the liuing, therefore *Abraham*, *Isaac* and *Iacob* doe now liue, and all the Saintes shall liue for euer. *S. Paul* saith, whether wee liue, wee liue vnto the Lord, or whether wee dye, wee dye

we dye vnto the Lord, whether wee liue therfore or dye, we are the Lords: for Christ therefore dyed and rose againe, and reuiued, that he might bee the Lord both of the dead, and of the quicke. How can our sauionr bee said, to be the Lord and gouernour of the dead, vnlesse some part of them doe remaine alieue to be subiect to his dominion. Gouvernement & rule, do of necessity import, that there be also some to yeeld obedience and submission. The Apostle sheweth, who bee the subiectes of that heauenly king, to wit, the angels and the spirites of iust and perfect men, and hee sheweth there the great dignity of a Christian, who is ioyned as it were to the Angels and spirites of iust men, when he embraceth that religion which they doe continually reuerence. But (say they) if the soule doe already enioy eternall blisse in heauē, what needeth then a day of iudgement? If it be iudged already, to what purpose should there bee any further sentence? The day of iudgement is ordained of  
God

Heb. 12. 23233

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God for the vniting together both of body & soule, that as the elect haue serued God both in body and soule, so they may receiue euerlasting ioy & blisse both in body and soule, and as the wicked haue serued the Diuell both in body & soule, so they receiue eternall tormentes both in body and soule. And for this cause we are taught to belieue as an article of our faith, the resurrection of the body, wee do not say the resurrection of the soule, (for the soule doth not dye) but the resurrection of the flesh, or the resurrection of the body. The soules of the which haue dyed in the Lord, doe already enioy perfect and happy rest. Nothing is wanting to the perfection of their ioyes, but only the company of their bodies, and the company of their brethren: for this cause (as some expounde it) the soules of the Martyrs attired with white robes, doe cry out in the Reuelatiō, How long Lord, holy and true? as thirsting and longing for the comming of Christ, to their full accomplishment. If in this world

August. in  
Iohn tract. 4. 2.

Apoc. 6. 10.  
Anselmus in  
Apoc.  
Calu. in psy-  
chopanychia

world a glorious sight doe delight vs neuer so much, yet is our ioy increased when our friend doth behold the same together with vs. And no doubt this is as it were an accomplishing of the ioyes of the soules, already receiued into the presence of Christ in the celestially paradise, when they shall receiue the company of their bodies, & the societie of their fellow-brethren.

An other argument doe the Anabaptists make, drawn from the reward of sinne. The stipend of sinne is death, therefore (say they) seeing the soule hath sinned, the soule must needs dye: but death is in the scripture taken sundry wayes, sometimes for the separation of the soule from the body: sometimes for the separation of God from the soule, as when the Apostle calleth the widow liuing in wanton delightes dead, though shee liue that is alieue in the body, but dead in the soule, sometime for the horror of condemnation, as the Diuell did receiue the reward of sinne, and yet was not so extinguished, but that hee doth

Gen. 2. 17.  
Rom. 6. 23.  
Excc. 18, 4 20.

1. Tim 5. 6.

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doth watch and goe about continually, seeking whome to deuoure. In respect of the Saintes of God, death is saide to haue lost her sting, and to become as a drone bee, as the Apostle speaketh, O death where is thy sting? It was prophesied of our Saviour Christ by the Prophetes, *Tracipitabit mortem in aeternum*, Hee shall throw death headlong for euer. O Death. I will be thy death, O hell I will bee thy destruction. They obiekt further, that the death of the saintes is called a sleepe. Stephen when he dyed fell a sleepe. *Lazarus* being dead, was said to sleepe: the Apostle biddeth not to mourne for them that sleepe, that is, be dead. If death bee a sleepe, the can there not be in the soule any conceiuing of ioyes, vntill that sleepe bee awakened by the resurrection. It is very apparant, that in that Phrase by a Synecdoche, that is giuen to the whole, which agreeth but to one part: when *Iob* saith, *Ecce nunc in puluere dormio*, Behold I shall sleepe now in the dust, and if you seeke mee in the morning

1. Pet. 5. 1.

1. Cor. 15. 56

Isay 25. 8

Act. 7. 60

Ioh. 11. 11

2. Thes. 4. 13

Iob 7. 11

ning I shall haue no being: did *Iob* thinke that when hee dyed, his soule should lye in the dust? that were too grosse to bee once imagined. It is very apparant then, that hee meaneth onely that his body shall sleepe in the dust, and that figuratiuely, hee doth attribute that to the whole, which agreeth but to a part. That which they alledge out of *Salomon*, that man and beast haue both one end; who knoweth whether the spirite of man shall ascend vpwrd, or the spirite of beast descend downe into the earth? is answered by those wordes which *Salomon* doth so often repeat in that book; *Vanity of vanities, and all is but vanity*: hee sheweth often in that Booke, what are the speeches of vaine men, as after when hee sayeth: Better is a liuing dog then a dead Lion, for the liuing know that they shall dye, but the dead know nothing at all: wee must not think that *Salomon* speaketh this as of himselfe, but to shew the affections of worldlinges, who are led by vanity of vanities, and by nothing

L

but

Eccl. 3. 21.

Eccl. 1. 2  
Eccl. 2. 21.

Eccl. 9. 4

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Tertul. lib. de  
resurr. carnis.  
Irenæus lib. 9  
aduersus hæ-  
resi  
Chrysost.  
hom. 28. in  
11. ad Hebr.  
August. lib. 23  
de Ciuit. Dei,  
cap. 9.

1. Cor. 15, 19

v. 32

but vanity. When the Fathers doe sometimes affirme, that the soules are not crowned vntill the day of resurrection, they mean of the perfect triumph, they deny not but that the soules of the Saints are in peace and happy rest, but the perfect triumph & crown of glory they made to be then, when the bodies being againe vnited to the soules, death should be vtterly swallowed vp in victory. The argument which some doe alledge out of the Apostle, that because he saith, If the dead rise not againe, we are of all men most miserable, therefore before the resurrection, there is no ioy, nor felicity is of no force at all: for hee saith after, what will it profite mee to fight with the beastes at Ephesus, if the deade bee not raysed vppe? the bodies of the Saintes in this life suffer many iniuries, reproches, and often martyrdomes. Now vnlesse these bodies bee hereafter to be aduanced to glory, we are of all mé most miserable, and againe: although the soule do enioy blessed rest, yet a great  
part



part of the happinesse doth consist in the assurance of the expected resurrection. It is further objected by them out of the Apostle to the Hebrewes, all these dyed not receiuing the promises, but saluted the a far off.

Caluin in  
Psychopany-  
chia, hæc tra-  
ctat, 1, vber-  
rime.

The Apostle speaketh there of the posterity of *Abrahā*, who liued a long time as Pilgrims in strange countries and did receiue and possesse that land flowing with milke and hony, promised vnto *Abraham*, that they might bee thereby taught to seeke a better country in heauen, & although they had the types and figures of Christ, yet they had not Christ in their time exhibited in the flesh, because (as hee saith after) God had prouided a better thing for vs, that they without vs should not be made perfect, if they had had the flourishing land of Canaan, & Christ also in their time come in the flesh, then should they haue seemed to bee made perfect without vs. But God did prouide better for vs: as hee gaue vnto them that glorious figure of our rest in Christ: so in our time in this

Heb, 11. 13

v. 40

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last age of the world, hee did exhibite the truth, euen the cōming of Christ himselfe to performe the worke of our redemption. They say further, that if the soules of the departed bee in heauen, then *S. Peter* should seeme to doe wrong to that good and charitable *Tabitha*, to raise her vp againe from death, and so to bring her from a blessed life with God, into a sea of all mischiefes: but it is euident that the mercy of God is shewed not onely in time of glorification, but also in time of sanctification. *S. Paul* accounteth that *Epaphroditus* did obtaine mercy, when being sicke, he was recouered againe. And of himselfe he saith, that life was to him a losse, and death an aduantage, yet is he cōtent to remain longer in this life, so that Christ may be magnified in his body. In that raising vp of *Tabitha*, God was glorified in the miracle, the poore were benefited by the preserving of so charitable a woman full of almes and good workes, & *Tabitha* her selfe had a larger time in this life to set forth the praise

Act. 9. 36. 40

Phil. 2. 25

Phil. 1. 22. &  
§ 21.

praise of God, which was a thing that  
 the saintes of God haue sought for psal. 6. 4.  
 with earnest praier. when the saints of psal. 30. 9.  
 God do pray in the scriptures for the Esay 38. 18.  
 léngthning of their daies in this world; psal. 88. 11.  
 & do giue this the reason of their pe- psal. 115. 17.  
 titition, because the dead cānot praise  
 God, nor magnifie his name, we must  
 not imagine that they thought that  
 their soules in death should perish, or  
 haue no power to praise God, but  
 their meaning was, that the deade  
 could not in this world by their good  
 exāple draw others to magnifie God,  
 & that publike glorifying of God to  
 the edifying of their brethren was the  
 thing which in desiring long life they  
 principally respected: but *David* (say psal. 146. 4.  
 they) doth plainly affirme, that when  
 mā's breath goeth out & he returneth  
 to the earth, then all his thoughts pe-  
 rish: by those thougetes hee meaneth  
 such imaginations & deuises as they  
 practised in this life, and in an other  
 place he saith, The desires of the vn-  
 godly shall perish, & *Esay*, the Lorde Esay 33.  
 doth scatter the counsels of the Gen-

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Psal-49.14

tiles. The Prophet *David* whē he hath shewed the iudgements of God vpon the wicked, that they lie in the graue, death gnaweth vpon them, he addeth  
v. 25. in the next verse, but God shall deliuer my soule from the power of the graue, for he shall receiue me. And let this suffice against the opinion of the Catabaptists.

CHAP. XI.

*Of the future estate of the soule against the Romanistes.*

**T**He Church of Rome is, an other way iniurious to the soules of the departed, they acknowledge that they liue after death, but yet that there is no passage for them into ioy & rest, vntil such paines haue been suffered, as their Purgatory doth require. This assertion is so plentifully confuted by so many euident and plaine testimonies of the scripture, set down in the beginning of the tenth chapter, that I hope I shall not need to stand long vpon it. There is none vnlesse hee bee  
wil-

wilfully obstinate) but he must needs acknowledge, that it is a doctrine wholly iniurious and repugnant to the mercy and iustice of God, and doth blasphemously derogate frō the merite of Christ his passion. It standeth best with the infinite mercy of God to grant a sound and perfect benefit, as to forgieue the guilt of our sinnes, so also to remit the punishment. It can in no wise agree with the iustice of God to forgieue our debts in Christ, & yet to exact the penalties thereof. And what is there, that can more obscure and annihilate the most noble price of our redemption, then to make it a ran some from the fault or blame, and no ran some from punishment, That which Christ bare vpon the Crosse is taken away from vs. Now he bare the punishment of our sins as *S. Peter* saith, He bare our sins 1. Pet. 2. 24 in his body vpon the tree, and by his stripes we are healed. It is therefore the stripe & plague due for sin, that is, remoued frō vs, & the paines & griefes which depend vpon sin, for a wounde

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Aug. de verbis  
domini super  
Lucam, serm  
37.

2-Sam. 12. 14.

Eph. 1. 7.

Job. 12. 6

is not healed, vntil the grieve thereof  
be mittigated or abolished, very well  
saith S. *August. Christus suscipiendo pœnā*  
*et non suscipiendo culpā, & culpā deleuit &*  
*pœnam,* Christ by taking vppon him  
our punishmēt, & not taking vpō him  
our fault, hath taken away both fault  
and punishment: when sins are forgi-  
uen, there may yet some afflictions re-  
main to the children of God, as there  
did to *Adam* and *Dauid*, and do daily  
to Gods elect, but those afflictions  
are fatherly instructions, corrections,  
and trials of their faith, they are *παι-*  
*δείαι & δοκιμασίαι*, such as proccede  
from the loue of God, they are not  
*τιμωρίαι*, punishments of vengeance,  
nor *ἀνταποδώσεις*, punishments of ran-  
som. Al those tribulations which we  
suffer after remission of sinne, are  
like *Cicatrices, signa vulneris curati non*  
*curandi*, they are as scarres rather  
signes of a wounde cured, then of a  
wound to bee cured, they differ as  
far frō punishments of vengeance as  
loue doth differ frō hatred, (for they  
proceed of loue, whō the Lord loueth

h. q

hee doth correct) and they differ as farre from punishments of ranfome, as East is from the West. There is no ranfome able to fatisfie the iustice of God against sinne, but onely the death and passion of Iesus Christ. If any thing in man could haue fatisfied for sinne, the Sonne of God had not dyed.

The punishment of corrections and instructions, haue their place then onely when there is time of repentance, and that is onely in this life, as Saint Hierom noteth vppon these wordes of Esay, seeke the Lord while he may bee found, call vpon him while he is nigh, that is, saith he, *Dum estis in corpore, dum* Hierom. in E-  
*datur locus penitentie, et querite non loco sed* say. 55. V. 6.  
*fide*, while ye be in the bodie, & while place is granted for repentance, and seeke him not in place but in faith.

The ranfome of Christ is so sufficient to all those which with true faith take hold of it, that, as the Scriptures doe shewe vs plainely, there is no imputation of sinne, no accusation, no condemnation, & no remembrance,

and

Psal. 32. 2.  
 Rom. 8. 33.  
 Rom. 8. 1.  
 Esay. 43. 25.  
 Micha

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and therefore(as vpon these foure benefits doth necessarily followe) they haue a perfect deliuerance both from fault and punishment. The faith of *David* was, that when he is washed of the Lord, hee is become whiter then snowe: And Saint *Iohn* appointeth this onely purgatorie for the Church of God, the bloud of Iesus Christ to purge vs from all sinne, If their purgatorie fire should appertaine to the Church, it must needes be either to the Church militant, or to the Church triumphant (for there are but these two parts of the Church, as the Apostle saith, that Christ hath reconciled and set at peace by the bloud of his Crosse, both the things in earth, and the things in heauen) but it appertaineth not to the Church militant (for then it should be on earth) nor to the Church triumphant (for then it should be in heauen) therefore indeed it appertaineth to no part of the Church of God.

There are but two kindes of ioyes and torments, the one temporall, the other

Psal. 51. 7.

1. Ioh. 1. 1.

Col. 1. 20.



other eternall: the temporall are al of this life, the eternall are those which followe after this life, as the Apostle saith, the things which are scene are temporall, the thinges which are not scene are eternall. 2. Cor, 4, 18,

The ordaining of a temperall ioy, or a temporall punishment, after this life, is a thing that the Scriptures doe no where acknowledge. Our Sauour Christ, and likewise *John the Baptist*, did preach repentance for forgiuenesse of sinnes, whereby they plainely shewed, that where there is no place for repentance, there is rhere no place for forgiuenesse of sinnes: but after this life there is no place of repentance, for Luke, 24, 47  
Mark, 1, 4,

then the gate is shut, and the race of this life is already run, *Cyp. saith, quando istinc excessus fuerit nullus penitentiae totus,* Math, 25, 10,  
1, Cor, 9, 14,

*&c.* When man is departed out of this life, there is then no place of repentance: therefore to them which dye without repentance, there is after this life no hope of forgiuenesse of sinnes. Bee faithfull (saith Christ) vnto death, and I will giue to thee the crowne of life.

*Cyprian cōtra  
Demetri.*

*Apoc. 2. 10.*

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Rom. 10, 14,

life. Faith commeth by hearing, and hearing by the word preached : where there is no place of hearing, there can there not be any place of increase of faith. It was well aduised by Saint

Aug. in Psal, 3

*Augustine, tuus certe ultimus dies longè abesse non potest, ad hunc te prapara, qualis enim exieris ex hac vita, talis redderis illi uite,* thy last day cannot be farre off, prepare thy selfe vnto it, for in what manner thou shalt depart out of this life, in the same estate thou shalt bee restored to the life to come, *Qualis in die isto moritur, talis in die illo indicabitur,* as man dieth in this world, so shall he be iudged in the world to come.

Aug. ad, Hesy, epist, 80.

They obiekt that which is saide of Saint *Peter*, that Christ going did preach vnto the Spirits which were in prison, once disobedient when the mercy of God did waite in the dayes of *Noah*. The purpose of the Apostle is there to shew that Christ did alwayes in all ages shew his diuine power, as namely when by *Noah* he preached to those disobedient spirites, which are now in prison, that is in hel,

1, Pet. 3, 12,

as likewise in Saint *Iohn*, the word pri- Apoc. 2. 6. 7  
son is taken for hell : and if they take  
it for purgatorie, they are two wayes  
condemned by their owne doctrine :  
for first they confesse that not purga-  
torie but hell, is the place for such as  
are infidels and rebellious , and no  
members of the true Church. Nowe  
Saint *Peter* sheweth, that not the fami-  
ly of *Noah* ( which did represent the  
Church of God ) but the other disobe-  
dient and vnfaithfull people , were  
cast into this prison, and therefore by  
the prison must needes be meant that  
place which appertaineth not to the  
Church of God.

Secondly some of them seeme to  
teach, that the Fathers in the olde Te-  
stament were in a *Limbo patrum*, but in  
no purgatorie, and that purgatory on-  
ly tooke place after the comming of  
Christ. If that be their meaning, little  
reason then haue they to drawe vnto  
purgatorie those thinges which are  
spoken of the people in the olde Te-  
stament, and much lesse to make such  
contrarie maners of the remitting of  
sinne

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• 2. Theſ. 4. 17

finne. The Apoſtle ſheweth euidently, that in the end of the world, at the ſecond comming of Chriſt, they which ſhall be then found aliue, ſhall bee ſo-  
dainly caught vp to meete the Lord, and remaine euer with the Lord. The tenour of Gods iuſtice is alwaies one, and the ſame againſt ſinne, and therefore it is no wayes likely, that in ſo many ſeueral ages of the world, there ſhould be ſuch farre differing eſtates of ſoules departed. They alledge the fact of *Inda*, who (when ſome of his mē

2. Mach. 13. 14

being ſlaine in the battell, were found to haue vnder their garmēts, little reliques of Idolatrie) did ſend two thouſand groates to Ieruſalem to offer for them, and this acte is called a holy and godly cogitatiō, becauſe he made an expiation for the dead, that they might bee looſed from their ſinnes. This may be answered with the ſame anſwere which Saint *Auguſtine* maketh againſt the Donatiſts, who vrged out of the Machabees, that it is lawfull for a man to kill himſelfe, becauſe when *Rhaſis* killed himſelfe, he is there twiſe  
commen-

• Mach. 14. 2  
41. 43.

commended to do it *generosè* or *viriliter*, nobly and manfully. Saint *Augustine* telleth them that that is a Scripture *recepta ab ecclesia non inutiliter si sobriè legatur*, received of the Church not vnprofitably, if it be soberly read :

Aug. contra.  
2. Gaudentii  
epist. cap. 23. ■

It is then soberly read, when no newe doctrine is collected out of it, against the lawe and the Prophets. The law appointed no such vse of offerings to offer for them which perished in Idolatrie : how damnable the sinne was, it may well appeare by the grieuous punishment of *Achan*. But wee may answer rather with the iudgement of that ancient *expositio symbols*, attributed to *Cyprian*, that those bookes of the Machabees, are no Canonically scripture. The words of the Author of those bookes doe plainly declare it, If I haue done well (saith he) it is as I would, but if I haue done slenderly & barely, it is as I could : What more apparant prooffe can wee desire, to shewe that those books were not penned by the spirit of God? They seeke some defence by the wordes of of our Sau-

Iosua. 7. 24.

2. Mach. 15. 39

our

*A discourse of the Soule*

Math. 12. 32.  
Luk. 12. 10.

our, that he which sinneth against the holy Ghost, shall neither be forgiven in this worlde, nor in the worlde to come, therefore (say they) there is some place of forgiveness to some sins after this life. But our Saviour speaketh there of the fault or blame, and not of the punishment, and his meaning is, that it shall never be remitted, neither in this life, which is graunted to sinners for repentance, nor in the world to come, when God shall by his Angells separate the sheepe from the goates. They rest further vpon that precept, Agree with thy aduersarie quickly, whilest thou art in the way with him, least the aduersary giue thee to the Iudge, and the Iudge to the Sergeant, and the Sergeant cast thee into prison, verily I say vnto thee, thou shalt not come out, vntill thou haue paid the vttermost farthing. The meaning of the place is, that wee must in time cut off all occasions of suites and contentions. But they wresting it to an allegory, make the prison to bee purgatorie, the Iudge to be God, the Sergeant

Math. 5. 25.

Sic exponit  
Chrysost. de  
visitato circe-  
re magistratu.

Sergeant to be his angels, and the aduerſarie to be the diuell. This cannot poſſible be the true interpretation of the place : for then muſt the wordes, agree with the aduerſarie, be expounded, agree with the Diuel: and the paying the vttermoſt farthing in the priſon, muſt erect ſuch a Purgatorie, as leaueth nothing at al to be performed by our Sauour Chriſt. Beſides it can make nothing for them, for they teach ſatisfaction to be made vnto God, but in that text ſatisfaction is not required to the Iudge : again who ſeeth not that lying in priſon is not a ſatisfying of the debt?

So likewiſe they wreſt that place of Saint *Paul*, The fire ſhall trie euery mans worke, of what ſorte it is, ſome (as he hath ſaid before) do build vpon the foundation gold, ſiluer, precious ſtones, timber, hay, or ſtubble, but euery mans worke ſhall bee manifeſt, for the day ſhall declare it, becauſe it ſhall be reuealed by the fire, and the fire ſhall trie euery mans worke. The meaning of the Apoſtle is, that God

1, Cor, 3, 13.

M

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λ. 100  
in his due time, by the examination of his word and spirit, shall trie the doctrines of all that doe build any thing vpon the foundation, some build sound doctrine, signified by the gold, siluer, and precious stones: others build curious and friuolous matters, signified by the word hay & stubble, God will by his worde and spirite make manifest, and cōfirme the good and sound, but the more vaine he will consume and burne, and yet so, that the vnskilfull builder shall bee saued, but as by fire. This maketh nothing for the confirmation of their purgatorie: For first the Apostle speaketh of matter to be tried in the fire, and not the persons, hee saith, that which the builders haue builded shall bee tried. Secondly hee saith, that euery mans worke shall be tried in that fire, euen the gold and precious stones, the doctrines of the Apostles themselues, and therefore cannot bee meant of their purgatory, which they themselues do make not to be a place for the perfecter sort. Thirdly the Apostle speaketh of  
of



of a trying fire , and not of a purging fire. We reade of a trying fire , as the Wise man saith, the fining pot is for siluer, and the furnace for golde , but Prou. 17.3.

the Lord trieth the hearts. We reade also of a fire to consume vices in man, as the Lord saith by the Prophet, what is chaffe to wheate? Is not my worde as fire, and like the hammer that breaketh the stone? And so afflictions are Ierem. 23.29.

an instrument whereby God doth mortifie sinne in vs , and as with fire consume it. *David* saith, hee passed thorowe fire and water, meaning the afflictions of this life : But of a purging fire, and that after this life, there is none such mentioned in the holy Psal. 66.12.

Scriptures. Fourthly, it is most certaine, that whether the fire be of triall or purging, it is meant in that place of a fire in this life, because the Apostle saith, it shall reueale and make manifest euery mans worke : Hee speaketh not of a purgatorie in some farre removed center , but of such a place where euery mans work shall be made manifest. Fifthly, when at the last hee

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commeth to the persons, he saith, that the builders which builded hay and stubble, yet because they held the foundation, they shall be saued, but as by fire, he saith, not by fire, but *tanquam per ignem*, as it were by fire, because they shall not onely bee examined by the examination of the holy spirit (often compared to fire) but shall suffer the losse and consuming of their vaine doctrines, and therefore bee saued as by fire. I deny not but some of the ancient Fathers haue expounded this fire, to be meant of a purging fire in the life to come, but they haue named it to be onely that fire which shall bee at the end of the world: They taught that by it God wold make a consummation of all thinges, to burne the drosse, and to make the pure more perfect, they thought it to bee such a fire, as *oportet omnes transire, siue si ille Iohannes Euangelista, siue Petrus*, all men must passe thorowe it, whether it bee that *Iohn* the Euangelist, or *Peter*. This opinion of the Fathers doth nothing fauour the Romish Catholikes.

The

Ambr. in Psal  
118. serm. 20  
Aug. de ciuit.  
dei lib. 20. cap  
25.

Ambr. in Psal  
118.

The like may be said of that prophesie of *Malachie*, who may endure when he shall appeare, for he shali bee like a purging fire, and like fullers sope, he shall trie the siluer, and fine the sonnes of *Leui*, and purifie them as golde, that they may bring offerings to the Lord in righteousness. The prophesying in the next verse before of the comming of Christ, and of his messenger *Iohn* the Baptist, and the naming of the end of this purging fire, to be, that the people should bring acceptable offerings vnto God, as their faithfull predeceffors had done, doe plainly shewe that the Prophet doth in that place speake of the power of Christ at his first comming, when hee shal baptize with his spirit, hauing his fanne in his hand, and purging his floore, gathering the wheate into his barne, but burning the chaffe with vnquenchable fire.

Malach. 3. v. 2

Math. 3. 11.

*Augustine* doth expound it of the generall fire, at the second comming of Christ, but doth neuer apply it to any purging fire, taking place betwixt the

Aug. de ciuitate dei. lib. 20. cap. 35.

*A discourse of the Soule*

departure of the soule out of this life,  
and that finall day of iudgement.

Aquin. opus-  
culo septua-  
gesimo siue  
super Boetiu  
de trinitate.

Phil. 2. 10,

Esay, 45. 23,

Rom. 14. 10,

Similitudes ( as you see ) are easily  
drawne into sundrie expositions. But  
it was well said of *Aquinas*, though in  
words somewhat barbarous, *symbolica*  
*theologica non est argumentatiua*, when for  
pointes in Diuinitie there are no o-  
ther proofes but similitudes and me-  
taphors, they rest vpon slender argu-  
ments. Another such figuratiue  
speech, they alleage out of the Apostle  
that at the name of Iesus euery knee  
must bowe, both of things in heauen,  
and of things in earth, and of thinges  
vnder the earth: there by the thinges  
vnder the earth, they vnderstand the  
soules in purgatorie. But the Apostle  
there setteth downe a generall doc-  
trine, that all creatures whatsover, are  
subiect vnto Christ, the good to bee  
gouerned by his spirit, and the bad to  
be bridled by his power. The bowing  
of the knee in *Esay*, signifieth the wor-  
shipping of God, and the bowing of  
the knee in the Epistle to the Romas,  
is taken for the appearing of all be-  
fore

fore the tribunall seate of Christ, where shall also bee iudged euen the diuels, who (as Saint *Iude* saith) are reserved in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Iude. V. 6.

The like maner of speech wee haue in the Reuelation, where it is said, that euery creature in heauē, and in earth, and vnder the earth, and in the sea, did ascribe honour, and glorie, and power to him that sate vpon the throne, and vnto the Lambe, that is, so submit themselues to God, that either his mercy or iustice might bee glorified in them. So to the Philippians, the Apostle speaketh of the soueraigne power of Christ ouer both elect and reprobate, as it was foreshadowed in the kingdome of *Salomon*, whereof the Prophet saith, his enemies shall licke Psal. 72. 9. the dust.

*A Discourse of the Soule.*

CHAP. XII.

*The Conclusion concerning the twofold estate  
of soules once loosed from their bodies.*



When the soule is by death separated from the body, it is either received into eternall happinesse, as was the soule of *Lazarus*, or else it entreth into eternall torments, as did the soul of the ynnmercifull rich glutton. Saint *Augustine*, although in some places he call the bosome of *Abraham* onely *secretum quietis eius*, the secret of his rest, into which the Fathers were gathered (for as in the newe Testament, Saintes departing are said to bee gathered to their head Christ: so in the former times they were said to be gathered to *Abraham the Father* of the faithfull) yet elsewhere doth *Augustine* at large define what this bosome is, *sinus Abraha est requies beatorum pauperum, quorum est regnum calorum, in quo post hanc vitam recipiuntur*,

Luk. 16. 22.

Aug. de  
genef. ad liter,  
lib. 12, cap. 23,

Aug. quest. E -  
uang. lib. 2.  
cap. 38, tom. 4

The

The bosom of *Abraham* is the rest of Mar. 5. 3.

those blessed poore in spirit, to whom is promised the kingdome of heauen, into which kingdome they are receiued when this life is ended: but the hel, which was possessed by the rich glutton, he saith is that *Panarum profunditas, qua superbos & immisericordes post hanc vitam vorat*, That very depth of all punishments, which doth swallow vp the proud and vnmercifull after this life. *Gregory* affirmeth the very same,

*Quid Abraha sinus nisi secretam requiem significat patrum: de qua veritas dixit, multi* Gregorio E-  
uangel. homil.  
40.

*venient ab oriente & occidente, &c.* What doth the bosome of *Abraham* signifie, but that secret rest of the fathers, of which our Sauour speaketh, Many shall come from the east and from the west, and shall sit downe with *Abrahā*,

*Isaac* and *Iacob* in the kingdome of heauen. They doe both interpret the bosome to bee the kingdome of heauen, and both also consent in this that there are but two wayes for the soule after this life, *Augustine* sayeth,

*Dua quippe habitationes sunt, una in igne* Aug. de verbi-  
Apost. scim. 12  
*aterno*

## A Discourse of the Soule,

Aug. lib. 7.  
Hypognost.

Greg. in 7  
cap. 1. lib. 7.  
8. cap. 8.

*aterno, altera in regno aterno*, There are but two habitations, one in an euerlasting fire, and the other in an eternall kingdome : and againe, *Primum fides catholica diuina autoritate regnum esse credit cœlorum secundum gehennam, tertium ignoramus: imo nec esse in scripturis sanctis inuenimus* : First the catholike faith by the authority of Gods word beleeueth, that there is a kingdome of heauen, and secondly, a hell, a third place wee know not, neither doe wee finde in the holy scriptures, that there is any. Hereto agreeth Gregory, *Cum humani casus tempore, siue sanctus, siue malignus spiritus egredientem animam claustro carnis acceperit, in aeternum se cum sine ulla permutatione retinebit, ut nec exaltata ad supplicium proruat, necmersa aeternis suppliciis ultra ad remedium ereptionis ascendat* : when in the time of mans fall or death, eyther a good Angel or an euill Angell shall receiue his soule going out of the prison of his body, it doth hold it for euer (as it is holden it selfe) without any change, so that if it bee exalted, it  
can



cannot fall into punishment, neither can it ascend vnto any remedy of deliuerance, if it bee once drowned in eternall punishments. The scripture maketh mention of two worlds, this world & the world to come, *Damascene* sheweth, what is that worlde to come, *Aeterna vita, aeternū supplicium seculum futurum*, The world to come is either euerlasting life, or euerlasting punishment.

Mat 12.32

Damascene  
de fide Ortho  
doxa, lib. 2.  
cap. 1

*Bernard* likewise acknowledgeth but two places, when the soule hath left the earth: *Tria sunt loca, cælum, terra, infernus, cælū habet solos bonos, terra mixtos infernus solos malos*, There are three places, heauen, earth and hell; heauen conteineth onely the good, the earth hath good and bad mingled together, and hell hath onely the bad. *Augustine* saith, *Omnia temporalia transennia mundus iste concludit*, This worlde is the place that containeth all temporall & transitory things, the things of the life to come, whether ioyes or paines, are not temporall but eternall. But some may say, how commeth

Bernard, in  
sentent. cap. 9Aug. de vera  
religione, c. p  
38.

2 Cor. 4. 18

it

*A Discourse of the Soule,*

it then to passe, that *Augustine* praied for his mother *Monica* being departed, and *Ambrose* prayed for *Theodosius*, and diuers others of the auncient Fathers made rehearfall of the deade in their praiers and supplications: if eyther the departed bee in torments vnreouerable, or in blisse immutable, what neede there any prayers to bee made to God for them.

2. Tlm. 1. 18

Those auncient fathers did pray for the departed, not as hauing any conceit of Purgatory or temporall punishments, endured by the soules departed, but as hauing an eye to the resurrection, which was yet to ensue, and neyther to be hastened, nor to be deferred by any prayers, and yet they prayed to testifie their hope, as *S. Paul* praied for *Onesiphorus*, that the Lorde would graunt vnto him, that hee may find mercy with the Lord in that day, meaning (as some expound it) the day of resurrection, hee had a further respect in his praier, then eyther to his life, or to his death, and so had the fathers a further respect, then to the pre-

present estate of the soules: for as for their present estate, they did not doubt of their happy rest. *Augustine*, when hee prayed for his mother said, *Credo quod iam feceris quod te rogo, sed voluntaria oris mei approbo Domine, non respondet, illa se nihil delere, sed respondebit demissa debita sua ab eo, cui nemo reddet, quod pro nobis non debens reddidit*, I beleue that thou hast already graunted what I request, but good Lord accept the voluntary wordes of my mouth, shee shall not say that she oweth nothing, but shee will answere that her debtes are forgiuen of him, to whome no man can recompence that which hee hath freely done for vs. And so likewise although *Ambrose* prayed for *Theodosius*, yet hee doubted not but that he was in eternal glory, for so he affirmed *Absolutus crimine fruitur nunc Theodosius luce perpetua tranquillitate diuturna, sanctorumque catibus gloriatur*, *Theodosius* hauing his sinne remitted, doth euen now enioy perpetuall light, and a lasting rest, and doth triumph in the company of the saints: by the name  
of

Aug. confess.  
lib. 9 cap. 12

Ambros. de  
obitu Theod.

*A Discourse of the Soule,*

2.Tim.2.22  
psal.14.4

of prayers were oftē signified thanksgiuings, as indeed calling vpon the name of God, is taken often in the scriptures for the whole seruice of God. They had their commemoration of the dead, especially at the ministration of the Lords supper, which they tooke to bee *Eucharistia*, a sacrament of thanksgiuing, and as *Chrysostome* noteth, what was done for the dead, was done most in Hymnes, doe testifie their ioy and thankfulness,

Chrysost., ad  
popul. Antioch.  
hom.70

*Quid sibi volunt Hymni? nonne glorificamus Deum, & gratias illi agimus, quia iam defunctum coronauit? haec omnia sunt gauden-  
tium?* What meaneth Hymnes or songes? doe wee not glorifie God and giue thanks vnto him, that hee hath already crowned a soule departed? Al these are effectes of hearts reioycing. And further in the commemoration of the dead, there was especially a rehearsing of the resurrection of our Sauour by himselfe, and all the Saints by him, to shew that that was the time which they most respected, and if they praied for forgiuenes of the sinnes of  
the

the departed, the meaning of their petition was, that their sinnes should not be imputed vnto them in the resurrection. How lawfully they might make that praier, I will not now dispute. It sufficeth here to haue shewed that they did not acknowledge any temporall tormentes after this life, appertaining to such as haue ended their dayes in the faith of Christ, and that the secret rest which they placed in *Abrahams* bosome, did not signifie vnto them a sleepe or idle rest, but a place of ioy and happinesse, that as it was *Abraham* his ioy in this world to see the dayes of Christ, so it is a farre more infinite felicity to him and his faithfull seede, this transitory life being ended, to behold and fully to enjoy the presence of our Redeemer in the eternall kingdome of heauen. *S. Augustine* sayth, that hee doth fully belieue that his sweet friend *Nebridius* is in *Abrahams* bosome, hee sheweth presently what that is, *Pont spirituale os ad fontem tuum, & bibit quantum potest sapientiam pro auiditate sua sine fine felix,*  
He

Vide August.  
in Io. tract. 49

Ioh. 8, 56

Aug. confess.  
lib. 9.

*A discourse of the Soule*

He setteth his spirituall mouth to thy fountain O Lord, and drinketh wisdom to the full, according to his chiefeft desire, being happy without end.

This happy estate of the soules of Gods saintes is at large laid open by the manifold testimonies of the holy scriptures in the beginning of my tenth Chapter, as likewise in the whole course of that and the chapter following. By the word of God, as by the touchstone of all truth, the ancient fathers doe desire that their writings should bee examined, what is agreeable thereto, to be receiued, and what not, to be reiected. *Augustine*

Aug. in psal.  
37.

*sayeth, Auferantur é medio charta nostra, prodeat in medium codex Dei,* Let our writings bee laide aside, and let place bee giuen to the booke of God. Hee also nameth the olde and new Testament, *Duo vbera Ecclesia,* The two breastes of the Church, out of which all sound and perfect truth must bee drawne and deriued vnto vs. In them wee finde but onely these two places

or

or habitation, for the soules once separated from the bodies, to wit, for them which dye in carnall security (as did the rich glutton) hell torments, those which are spoken of in Deuteronomie, fire is kindled in my wrath, and my wrath doth burne to the bottome of hell: those which are called by *Salomon*, the Chambers of death, & by *Esay* a *tophet* prepared deepe and large, the burning whereof is fire and much wood, and the breath of the Lord a fire of brimstone to kindle it, and by our Sauour, vnquenchable fire, where the worme neuer dyeth, & the flame neuer goeth out, And in the Reuelation. A lake burning with fire and brimstone, which is the second death of those torments: *Abraham* said to the rich man, *χάσμα μέγα ἐστίν* *ἵκεται*, There is such a gulfe and distance placed betwixt them, and the ioyes of the godly; that there is no hope of passage from one to an other, whereby is signified, that the paines are vnrecoverable, easelesse, endlesse, and hopelesse. But for them which

Deut. 32. 24.

Esay 30. 33

Mar. 9. 44

Apoc. 21. 8.

Luke 16.

*A Discourse of the Soule,*

Iohn 16. 22.

close vppē their eyes in a true faith, & vnfained repentāce, there are prepared eternall ioyes in the kingdome of heauen, where the knowledge, will, integrity, and all the powers of the soule, shall haue such a correspondencie and conformity to the wil of God

Luke 20. 36.

that they shall bee equall with the blessed Angels, and where wee shall haue the fruition of Gods presence, wherein doth consist the fulnesse of ioy. For as the Apostle doth make this as greatly to augment the vengeance that is shewed on them, which shall bee punished with euēlasting perdition, because it shall bee from the presence of the Lord, and from the glory of his power, so on the other side, this is named as a high degree in our heauenly felicity, that as here we

2. Theſ. 1. 9

1. Cor. 13. 12.

see in a glasse, so there we shall see face to face, and as here wee know in part, so there we shall know euē as we are knowne. It was well saide of an ancient Father, *In hac vita multa videmus quæ non habemus, in alia idem est videre quod habere,* In this life wee see many

Greg. 19.  
moral. 2.

things



things which wee haue not in possession, but in the life to come, to see and to possesse are both one. *Augustine* saith, *Quicquid prater Deum est, dulce non est, quicquid mihi vult dare Dominus meus, auferat totum, & se mihi det*, Whatsoever is besides God, that cannot bee pleasant, whatsoever God would bestow on mee, let him take it away all, and giue himselfe vnto mee, In that enioying the presence of God in the life to come, there is all sufficiency of delightes, as is taught in the Reuelation of *S. Iohn*, That Citty hath no neede of the Sunne, nor Moone to shine in it, for the glory of God doth lighten it, and the Lambe is the light thereof. And there is also all continuance and eternity, as is saide in the same Prophecie, There shall be no more death, nor sorrow, nor paine, but the Lord shal wipe away all teares from our eyes, vnto the which glorious and eternall rest, the Lord Iesus (who bare our sinnes in his body on the tree, and is the shepheard and Bi-

Aug. in plate  
16,

Reuel. 21, 22,

Reuel. 21, 4

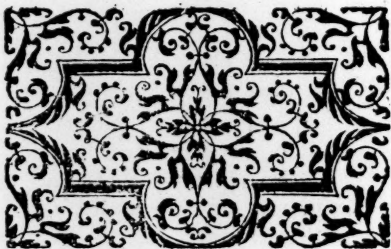
1. Pet. 2. 24

*A Discourse of the Soule,*

Apoc. 22, 30, shoppe of our Soules) bring both  
our bodies and soules happily and  
speedily, euen so come Lord Ie-  
sus. Now vnto the king e-  
uerlasting, immortal, in-  
uisible, vnto God onely  
wise, be honor & glo-  
ry for euer and  
euer.

1. Tim. 1. 17.

FINIS.



TWO  
SERMONS  
OF THE DV-  
*ties of our thankful-*  
nes towards GOD:

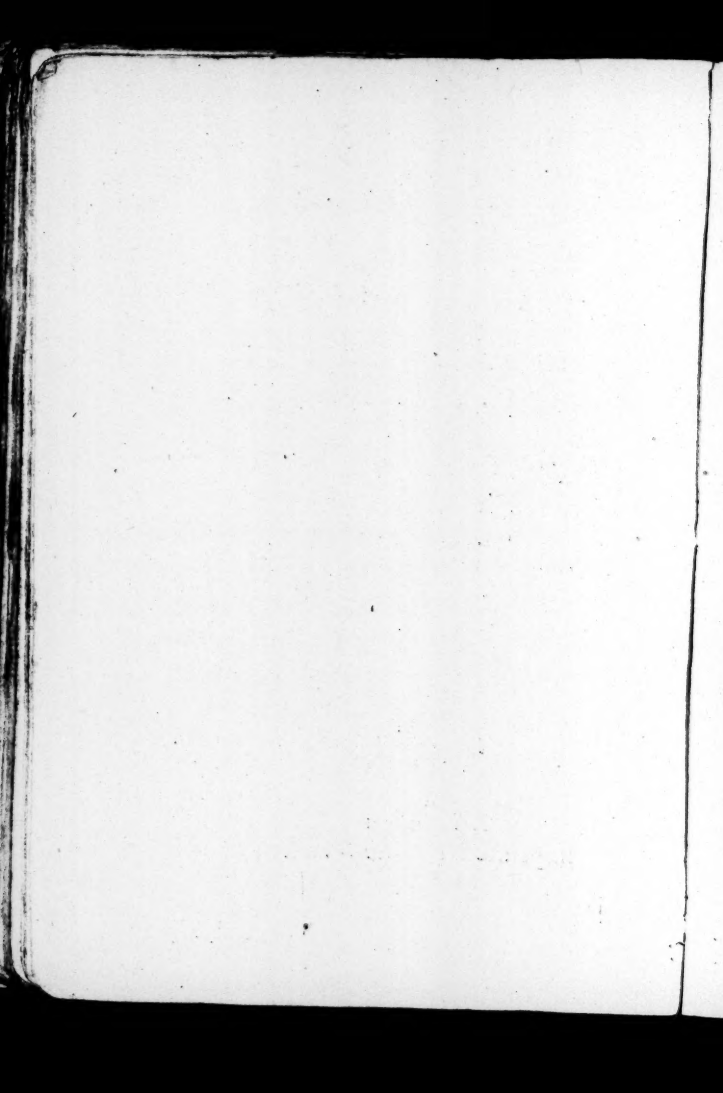
*Preached at Camerwell*  
in Surrey, the xxii. of May, 1603.

BY  
SIMON HARVARD.

And now by him published, as not vn-  
fit for this time, wherein GOD  
*hath so grationsly visited vs, and so*  
*plentisfully powred down his*  
*blesinges vpon vs.*



LONDON  
Imprinted by *John Winder*  
1604





TO THE RIGHT  
worshipfull, Sir *Edmond*  
*Bowyer* Knight, one of the King his  
*Majesties Iustices of Peace, in the*  
County of Surrey, and to the  
vertuous Lady, the Lady *Ka-*  
*therine Bowyer, his louing*  
*wife many ioyfull and*  
*happy yeares.*



*L*though (Right worshipful)  
at my last being with you, the  
principall cause, why I chose  
that text of thanksgiuing (be  
ing a part of the Psalm which was read  
in the church that Sabboth) was to stir  
up our mindes to render hearty prayse  
vnto God, as well for the peaceable, hap-

## The Epistle Dedicatory.

py, and ioyfull entrance of our most Gracious Soueraigne Lord the King his Maiesty into the possession of these his Realmes and dominions, as also for the assured hope which wee may euery way conceiue of hauing the truth of the Gospel of Christ, by his Graces religious care, to bee most firmly established amongst vs, and likewise to declare by that text, what duties wee owe vnto the Almighty, for these and all other his inestimable benefites: yet seeing I doe now commit to Presse a little Treatise concerning the Soule and Spirit of Man, and that it is for the giftes and graces of the soule, for which wee are bound especially to render prayses vnto God, I haue therefore thought it not impertinent to adde to the ende of my Description of the Soule those two Sermons, which I lately preached at Camerwell, as a fit conclusion of the Discourse before penned. In setting them downe in writing

## The Epistle Dedicatorie.

ting, I haue (as neere as I could) delineated the very same which then I spake. Onely I haue thought it best for the ease of the reader, to place in the margin the places and verses of the textes and authorities, which in the uttering of them, I did thinke it more conuenient usually to name, that such as were present and stored with the Scriptures might the better make some profitable use thereof. In the publishing of these Sermons I haue endeououred (according to the talent graunted to me) generally to benefite my Countrey. In consecrating them particularly as a small token of my dutifull affection towards your Worships, my purpose only is to shewe some thankfull remembrance of your late fauour and kindnesse, in affoording me your good assistāce concerning a motion made by my best well-willers for the benefit of me & mine. The prayses and thanksgiuings which are due vnto God, do nothing disanull that thankfulness

## The Epistle Dedicatorie.

*fulnes which we owe vnto men, as instru-  
mētis appointed of God for our good. Nay,  
rather by a humane gratitude as by a hād  
God doth leade vs to the performance of  
that which is due to his diuine Maiestie.  
For very well may be framed of it, the  
selfe same argument which the Apostle  
doth make concerning loue: He which is  
not thankfull to man whom he seeth, how  
can he be thankfull to God whom he hath  
not seene? It is recorded of Thales the  
Miletian, one of the seuen wise men of  
Greece, that when studying Astronomy,  
and looking vp towards the starres, by for-  
getting himselfe, he fel into a ditch, a foo-  
lish & simple maid could tell him, that it  
was a iust reward for such a one as would  
so contemplate vpon the heauens, that he  
should in the meane time forget his owne  
feet. To auoid the danger of this reproofe,  
in the midst of these my meditations of  
our heauenly & spiritual thankfulness to-  
wards God, I haue endeouored somewhat*

1. Ioh. 4. 20.

Stob. Serm. 78



## The Epistle Dedicatorie.

*to keepe my selfe from falling into the pit  
of humane ingratitude, & to present un-  
to you this little pledge of my dutifull re-  
membrance, which although being two  
Sermons, they might well haue borne to  
either of you a seuerall Dedicatory, yet for  
as much as they were both made at one  
time, when I came to congratulate your  
worships for the late fauours worthily  
bestowed vpon your deserts, and do both  
of them containe one matter, being parts  
one of another, and as it were, not two, but  
one bodie; I doe here present them ioint-  
ly vnto you, nothing doubting but that  
you will yeeld the same approbation to  
them being Printed, as you vouchsafed  
to giue vnto them when they were first  
before you vttered, or as you haue vsual-  
ly afforded to such other Treatises as I  
haue heretofore published vnder your  
names. God graunt your Worships  
long to remaine either a happie comfort*

The Epistle Dedicatorie.  
to the other in this life; and in the end  
accomplish your long felicitie with an  
eternall blisse in his kingdome.  
From Tanridge this 31.  
of December.  
1603.

Your Worship to  
be commaunded,  
SIMON HARWARD.





THE FIRST SER-  
mon of Thankf-  
giving.

PSALME. 107. V. 21.

*Let them celebrate before the Lord, his good-  
nesse, and his wonderfull workes before the  
children of men. Ver. 22. And sacrificing  
the sacrifice of prayse, let them tell forth  
his doings with gladnesse.*



His most Diuine  
Psalm (Right Wor-  
shipful and beloued)  
doth very notably  
describe vnto vs the  
prouidence of God,  
in the gouernment of the world, and  
doth on the other side put vs in mind  
what thankfulness is required in mā,  
for whose benefit and comfort, the  
workes

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V. 4.

V. 10.

V. 17.

workes and affaires of this world are in such wonderfull maner managed and ordered. The Psalmist deliuereth fve especiall examples of Gods prouidence. First of exiles and pilgrims, when as they do wander in desertes, and are in most extremities, hungrie, and thirstie, and their souls fainting in them, the Lord doth often heare them when they cry vnto him, & bring the to a city where they may dwel. The second example is of captiues, who whē for their sinnes, they lye fast bound in miseries and irons: if they earnestly eal for Gods merciful aide, the Lord doth bring them out of darknes & the shadow of death, and breake their bands asunder. The third prooffe of Gods prouident mercy is, when foolish men are by some sicknes plagued for their iniquities, whē their soule doth refuse all food and sustenance, and that they are now at deathes dore, if in their miserie they crie vnto the Lord, the Lord doth send forth his word & heale the, and deliuer them from the pit of corruption. The fourth spectacle of Gods goodnesse

goodnesse is in ship-men, who goe  
downe into the Seas, and occupy their  
busines in great waters, when they are  
in most perill, mounting vp to heauē,  
and falling downe againe to hel, when  
they stagger, and be at their wits end,  
if then they cry vnto the Lord in their  
troubles, then sendeth hee a gracious  
calme, and bringeth them to the hauē  
where they would bee. The fift, as it  
were a theater of Gods prouidence, is  
in the altering and changing, not one-  
ly of dumbe creatures, bringing some  
times riuers into drie deserts, & some-  
time, drie groundes into springes or  
ponds of water: sometimes making a  
fruitfull land barren, for the wicked-  
nes of them that dwell therein: and  
sometimes so blessing the land, that  
men may sowe and plant to yeeld the  
fruites of encrease: but also in altering  
the estates of men: somtimes powring  
out contempt vpon princes, and som-  
times lifting vp the poor out of his mi-  
serie, and making him households like a  
flocke of sheepe. The Verse which  
now I haue chosen to intreate of, is  
called

V.23.

V.33. 1.

V.40.

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called *versus amabans*, a verse that doth  
answere by turnes, because in the end  
of the foure first histories, it is added  
still as a conclusion of the historie, to  
shewe vnto vs what vse we must make  
of Gods gracious deliuerances, not to  
passe by them as it were with closed  
eyes, but to stirre vp both our selues  
and others to magnifie the name of  
God, for these his vnspeakable mer-  
cies. The Psalmist may seeme to direct  
this his Psalme, only to a thankfulnes  
for corporall benefits, but no doubt  
in the same, he doth include also the  
spirituall blessings of God. When he  
speaketh of the miseries of man, hee  
sheweth the causes to be their sinnes,  
as speaking of captiues lying in mise-  
rie and iron: hee saith, it was because  
they rebelled against the worde of the  
Lord, & lightly regarded the counsell  
of the most high. And after of sicknes,  
foolish men are plagued (saith he) for  
their wickednes & iniquities. And af-  
ter of barrennes of soile, A fruitfull  
lād (saith he) he maketh barrē, for the  
wickednes of them that dwell therein.

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As then hee noteth the cause of all calamities to be sinne: So when he celebrateth God his gracious deliuerāce, he doth vndoubtedly include the removing of the cause as well as the effect, & doth exhort vs to praise God for the remission of our transgressions. If the Israelites were bound to prayse God for their deliuerance frō the thraldom of Ægypt, and generally all others, which are the redeemed of the Lord, as it is here said in the secōd verse, whome he hath redeemed from the hands of the oppressors, how much more ought they to bee thankfull, which are deliuered from the tyranny of the diuell, when the God of glorie and peace doth tread downe Satan vnder our feete? If they did owe thanks, which from wandering in the wildernes were brought to this happines, to haue at the last cities to dwel in, what thanks is required of vs, who frō wandering in the by-parkes of sin and error, are by our heauenly *Iosua* Christ Iesus brought home to be citizens with the Saints, & of the household of God

Rom. 16. 26.

Eph. 2. 19.

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Apoc. 313.

Osee. 13. 14.  
1. Cor. 15. 55

Psal. 103. 3.

in this life, and heires by hope of the celestial Ierusalē in the world to come? If prisoners giue al humble praise, whē they are deliuered from their darkenes, misery and irons, how much more then ought we to be thankfull, when by the glorious triūph of our Sauour Christ, we are deliuered from the dungeon of the graue, hell, death, & damnatiō? If they haue great cause of thākfulnes, which haue escaped the dāgers of sicknes and infirmities, then much more are they to be gratefull, who by the heauenly Physitian our Lord Iesus, are cleansed and cured of their sinnes, which are indeed the originall causes of their diseases and maladies. For this deliuerance doth the kingly Prophet *David*, first & principally praise Gods holy name, because hee forgauē all his sins, and healed all his infirmities. By temporal benefits the weaknes of our nature is taught to rise vp to the consideration of spirituall blessings, and (if we be not wilfully blind) wee may easily and plainely conceiue, that if corporall giftes are to be acknowledged



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ged to be the free blessings of God, as we are taught to pray, giue vs our daily bread, then much more must wee confesse all spirituall benefits to bee the free gifts of God, bestowed vpon vs by the mercy of God, in, & through his sonne Christ Iesus. If wee cannot merit things needefull for the body, much lesse can we merit the ransoming of the soule. If wee are bound to praise God for deliuerances appertaining to the bodie, then by good reason, as much as the soule is more precious then the bodie, so much more ought we to be thankful for the soule then the bodie. The Psalmist in this *Amabaan* verse so often repeated in this Psalme, doth vpon euery particular deliuerance frō either banishment, or prison, or sicknes, or tempest, still exhort the partie deliuered, that hee will thereby rise vp to a generall consideration of the goodnesse of God, & of all his wonderfull works, which he hath wrought for mankind. In these two verses which I haue red vnto you, there are two especiall things offered

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The diuision  
of the text.

to our consideratiō. First for what we are to celebrate & magnifie the name of God, to wit, for his goodnes, & for his wonderfull workes. Secondly how we must shew our thankfulnes, to wit, first both before the Lord, and before the childré of men : & secondly by offering the sacrifice of thāksgiuing, and telling forth his works with gladnes.

Ioh. 3. 16.

The goodnes of God (as is taught by our Sauior) is the first fountaine of our saluatiō. So God loued the world, that he gaue his only begotten Son. In the causes of our redēptiō, we must not begin at our selues, or at our own merits, nay, we may not begin at the death and passion of Christ Iesus, but wee must begin at the eternall loue of God, who sent his onely begotten Sonne, and therefore blesse that good God, which hath chosen vs to bee saued before the foundatiō of the world was laid. The goodnesse of God in our redemption appeared to be greater towards mankind, then it was to the very Angels. When the Angels fel frō God, they were neuer restored,  
but

Ephe. 1. 4.

but (as *S. Jude* sayth) they are reserved <sup>Iude. v. 6.</sup> in euerlasting chaines vnder darknesse to the iudgement of the great day: but when man was fallen, the Lord of his goodnes gaue a comfortable promise of the seede of the woman, which should bruse the power of Satan. <sup>Gen. 3. 15.</sup> The Angels which continued stedfast, do continually prayse God, & are ready to execute his will, <sup>Psal. 103. 21</sup> but of Gods goodnes, they are yet ministring spirits to serue for their vse, that shall bee heires of saluation. <sup>Heb. 1. 14.</sup> And therefore *Dauid*, when hee hath said, that the Angels of the Lord doe <sup>Psal. 34. 7.</sup> pitch round about thē that feare him, he addeth in the next verse, O tast & see how good the Lord is, blessed is the man that putteth his trust in him. A blessing it is to bee guarded by mē, a greater blessing to bee guarded by Princes, but what exceeding fauour is this, when God doth vouchsafe to guard vs with his holy and blessed Angels? Though in some respects *Dauid* doth acknowledge man to bee somewhat inferior to the Angels, yet

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**Psal. 8. 5**

**v. 3.**

in this he saith, that God hath crowned man with glory and worship, in that he hath made him an Emperour ouer all his works, & put all things in subiection vnder his feet, not only the beastes of the field, the foules of the aire, & whatsoeuer walketh through the pathes of the seas, but as he saith before in the same Psalme, euen the heavenly Creatures: when I consider the heauens, the worke of thy fingers, the moon & the stars which thou hast ordained, the say I, O Lord, what is man that thou art so mindfull of him, or the son of man, that thou soregardest him? This vse we must make of all Gods Creatures, so to behold in the the goodnes of God towards mankind, that we be thereby stirred vp to prayse Gods holy name. The horie & mule can behold the heauens to bee high, bright and lightsome. The hog seeth the earth to be a place to walke vpon, and so to feede vpon. The Peacocke conceiueth a glorious shew in his variable coloured fethers: many dumbe Creatures doe exceed man in  
the

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the sharpenes of smelling, when wee behold eyther the glistering azured skye, or the beautifull flowers and fruites of the earth, if we goe no further then seeing, smelling and tasting, the are we no better then the brute & vnreasonable creatures: but we must in all those things go further: we must behold therein the mighty power of God, that wee may bee stirred vp to feare him, and the infinite goodnes of God, that we may learne to loue him, and then are we endued with true spirituall wisdom, as *Dauid* concludeth in the end of this psalme: Who so is wise will consider and ponder these thinges, & he shall vnderstand the louing kindnes of the Lord. The goodnes of God doth many wayes shine out in the creation of man. Hee made him (as *Zorastes* said) *Pulcherrimum naturae spectaculum*, the most beautifull spectacle of nature, not going grouelong towards the earth, but with his face listd vp to heauen, to signifie that his mind should alwayes bee on heauenly things: Hee gaue vnto him a

*Psal. 107. 43*

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soule endued with vnderstanding, & made after his own image; He framed him to be as it were a little world, and an abridgement of all his creatures, whereupon some haue giuen him the name of *Microcosmus*, some of *Omnigena Creatura*, because he taketh part of al, and containeth the principal parts of all: Hee hath substance, as haue stones, life as haue plants, sense as haue beastes, and vnderstanding as haue angels. When the Romane *Pollio* would haue drowned one of his slaues in a fury, because hee had broken a fayre Christall glasse, *Augustus* did well forbid him, and said, *Homo cuiusvis conditionis, si nulla alia ratione, nisi quia est homo, totius mundi vitris preciosior*, A man of any poor estate whatsoeuer, if it be for no other cause, but onely because he is a man, is farre more precious then all the glasses of the whole world: but especially the goodnesse of God did appeare in the renewing of our hearts, by his grace and holy word. That doth *S. Peter* call the abundant mercy of God: Blessed be God

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God the father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten vs againe to a liuely hope, by the resurrection of Christ Iesus.

That doth S. *Bernard* call a greater worke then the Creation of vs, or of the whole world. When God made the world onely, he spake the word, and it was done. Let there be a light, and there was light; let the waters be gathered into one heape, and they were gathered, whereby was made the sea, and the dry land was called earth: Let there be two great lights in the firmament, and there was straightway a Sunne to rule the night. But *quam multa dixit? quam multa fecit? quam multa perpeffus est?* <sup>Bern.</sup> How many things hath God spoken? how many things hath God done? how many things hath he suffered to renew the heart of man? If we should receiue the creatures ordained for the sustenance of our bodies, and not be renewed and fed inwardly in our soules, our estate were infinite thousand times worse then

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then the estate of brute beasts : For they are fed to perish temporally, but we should be fed to perish eternally.

1. Pet. 1. 23.

Psal. 147. 30.

Esay. 43. 25.

Esay. 48. 9.  
V. 11.

The seed of our new birth, to wit, the word of God is by an earnest acclamation, pronounced by the Psalmist, to be one of the greatest tokens of Gods fauour and goodnesse towards his elect. For when he hath declared that God gaue his word vnto *Iacob*, his statutes and ordinances vnto Israel, he crieth out; He hath not dealt so with euery nation, neither haue other people the knowledge of his lawes. There are two especiall properties which do greatly extoll and magnifie the goodnesse of God. First, that it is free, not in respect of our deserts : but in respect of Gods abundant mercy. Secondly, that it is endlesse and perpetuall. The freenesse thereof is set out by the Prophet. I, euen I, am he that putteth away thine iniquities for mine owne sake, and will remember thy sinnes no more. And againe a litle after : For mine owne sake I will be gracious, & for mine owne glory, I wil  
refraine



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refraine mine anger, and will not destroy thee. *Propter me, propter me faciam*; It is for my selfe, and mine owne sake that I will do this for thee. There was no cause in the Iewes, that God should chuse them as elect vessels, to cary the treasure of his word, and to passe by so many other nations more rich, and more populous. Neither is there any cause in vs, that we should haue the Gospell in peace and quietnesse preached vnto vs, which blessing is denied to many mighty nations about vs. The cause is onely in the free goodnesse of God, wherewith he embraceth his elect and chosen: and therefore we may well say of our nation, as *Esay* sayd of the Iewes of his time; If the Lord had not left vnto vs a remnant, we had bene as Sodome and Gomorrha. Such is our vnthankfulnesse for Gods manifold blessings, such is our carelesnesse and dulnesse in prayer, such is our disobedience, and contempt of God his holy word, that vnlesse there were a remnant of God his elect people amongst vs, it  
could

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could not haue bene but long before this time, we should haue had the iudgement of Sodome, and the cities adioyning, in full measure powred vpon vs. But God hath a remnant of his elect amongst vs, and in respect of his free loue towards them, he doth still continue his goodnesse towards vs. God be eternally prayed for that remnant of his elect, God graunt vs to be of that number, God increase them daily, God so continue and multiply them, that the truth of his holy Gospell may still remaine to vs, and to our posterity for euer. A good hope we haue in the second property of Gods goodnesse, to wit, in the continuance and perpetuity thereof. Saint *James* doth teach vs, that with the Lord there is no change nor shadow of change. If we cast off the kindnesse of men, we can yet haue no full assurance of the continuance of their benefits, because the harts of men are variable. They which this day doe cut downe bowes to strew in the way, may to morow cry, away with him

*Iam. i. 17.*

*Math. 21. 8.*

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him, and crucifie him. But with God,  
( with whom there is no change , nor  
shadow of mutability ) euery experi-  
ence of Gods goodnesse , is a suffici-  
ent argument of the perpetuity there-  
of, as the king & Prophet saith , Thou  
Lord hast bene my refuge and strong  
tower against the enemy , therefore I  
will dwell in thy tabernacle for euer,  
and seeke my succor vnder the shadow  
of thy wings. Whom God doth loue,  
he doth loue to the end, and the gifts  
and calling of God are without re-  
pentance. It is his owne voice by the  
Prophet. In a moment of time haue I  
hid my face from thee , but in mine  
euerlasting mercy will I gather thee a-  
gaine, saith the Lord thy redeemer.  
When *Dauid* doth in thankfulnesse of  
mind , extoll the goodnesse of God,  
he doth principally praise and mag-  
nifie the perpetuitie thereof . And  
therefore in his Psalme of thanksgi-  
uing, as neuer sufficiently satisfied  
with the consideration thereof, he  
doth still in euery verse repeate , the  
mercie of God endureth for euer.  
Many

*Psal.* 61. 3.

*Iohn.* 13. 2.  
*Rom.* 11. 27.

*I say.* 54. 8.

*Psal.* 136.

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Many causes we giue for the abbridging and with-holding thereof: but the Lord being patient and long suffering, doth still waite for our repentance. Why will ye die, O ye house of Israel? Thus sayth the Lord, I will not the death of a sinner, but if he repent he shall liue: We haue many wayes offended, but God his goodnesse doth yet still enlarge it selfe towards vs: We are all as drie stubble, yet the Lord doth not burne vs vpon: we are barren trees, yet the Lord doth not cut vs downe: we are all vnfruitfull ground: yet the Lord doth make his Sunne to shine, and raine to fall vpon vs. We haue often deserued Gods louing countenance to be turned from vs, but we may thankfully say with the Prophet: *Misericordia est Domini, quod non consumimur:* It is the mercie of the Lord, that we are not consumed. This perpetuitie of God his goodnesse, is our chiefest comfort in all afflictions and distresses. For thereby though we be killed all the day long, yet with the Apostle,  
we

Egay. 30. 18.

Ezech. 18. 32.

Ierem. Lam.  
3. 22.

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we are assured, that neither life, nor death, nor principallitie, nor power, nor any other thing shall separate vs Rom. 8.38. from the loue of God in Christ Iesus.

Though God punish vs<sup>1</sup>, yet we doe chearefully with *Iob* blesse the name of God, assuring our selues, that whom the Lord doth loue, he doth correct, and scourgeth euery sonne Hebr. 12. 6.

whom hee doth receiue. If we bee thankfull onely in prosperitie, we loue not God<sup>1</sup>, but we loue the prosperity: but herein appeareth the triall of our loue, when we say with *Iob*, Iob. 13. 13.

Although God kill me, I will put my trust in him: And doe with the Apostles, reioyce that we bee accounted worthie to suffer any rebuke for the name of Christ Iesus. It is good for Act. 5. 41.

me (sayd *Dauid*) that I haue bene afflicted, that I might learne thy statutes. Before I was afflicted, I went astray, but now, O Lord, I learne thy commaundements. Psal. 119. 71. & 67.

Vnto the godly (saith *Dauid*) there doth arise vp light Psal. 112. 4. in darknesse. In the midst of all troubles they haue a sweete feeling  
of

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of Gods goodnesse . If sicknesse or  
any grieuous calamitie doe happen  
vnto the wicked , all their ioy and  
comfort is vtterly driuen away . The  
candle of the wicked ( as *Salomon*  
doth call it ) is soone put out . But  
the godly and faithfull , though they  
be often ouer-whelmed with dark-  
nesse and misery : yet their light doth  
still arise , the sweete feeling of the  
mercie of God in Christ , doth neuer  
depart from them . They are assured  
that all things will worke for the best  
to them that loue God , they acknow-  
ledge that all their sorowes and sick-  
nesses are nothing so great as their  
manifold follies and trespasses haue  
deserued , and as the palme-tree , the  
more waight is hanged vppon it , the  
better it is sayd to prosper , so the  
greater calamities they endure , the  
more their faith doth flourish , and  
the more zealous they are in prayer :  
as the Psalmist here affirmeth : They  
crie vnto the Lord in their trouble ,  
and he deliuereth them out of their  
distresse . O that men would there-  
fore

*Prou. 24. 20.*

*Ioh. 16. 22.*

*Rom. 8. 28,*

*Psalm. 107. 1  
Vc. 19.*

fore praise the Lord for his goodnes,  
and declare his wonderfull workes  
before the children of men. The se-  
cond thing for which the Prophet  
doth here exhort vs to praise God, is  
the effect of his goodnesse, to wit, his  
wonderfull deliuerances in the midst  
of all distresses. He sayth in the verse  
going before, that God sendeth forth  
his word and healeth them, and deli-  
uereth them from all their corrupti-  
ons. That word (whereof he speak-  
eth) is the prouidence of God, wher-  
wit<sup>h</sup> God doth commaund the crea-  
tures to be good vnto vs. For it is not  
the meate that nourisheth, nor the  
clothes that giue warmth, nor the  
plants and hearbes that giue health:  
but the power of God working by  
them. Our Sauour alleadgeth the do-  
ctrine in Deuteronomy, Man liueth  
not by bread only, but by euery word  
of the mouth of God: meaning that  
prouidence of God, whereby God  
doth blesse the meanes, and com-  
maund the sustenance to be comfor-  
table vnto vs. By this word God

Ve. 20.

Mat. 4. 4.  
Deut. 8. 3.

P

made

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Gen. 1. 29.

Gen. 9. 3.

Num. 6. 3.

Dan. 1. 13.

Ioh. 6. 5.

Math. 14. 16.

Hieron. in  
Ezech. cap. 4.

made men stronger, and of longer life before the floud, when they did feed vppon herbes and fruites, then they were in the ages ensuing, when they had the vse of fl. sh and stronger nourishments. By this word *Sampson*, though he were a Nazarite (and therefore did abstaine from wines and strong drinckes) was yet by weaker food the strongest man in all Israel. By this word *Daniel* and the three young men, though they were homely fed with pulse to eate, and water to drinke, were yet in better plight then all the Nobles in the Court of *Nabuchadnezar*. By this word our Sauour Christ did ordinarily sustaine his disciples, and sometimes miraculously relieue others by loaues made of barley, which is acknowledged by *Galen* to be a graine of very small nourishment, and Saint *Hierome* doth call it *inmentorum cibum*, A thing in that countrey giuen most vsually to cattell. By this word God doth continually blesse his creatures to the benefite of them that feare him, and giue vnto them



them that staffe of bread and strength  
of nourishment which he threatneth Leuit. 16.  
in his law, that he will take it away Agge. 1.6.  
from the wicked: and doth then in-  
deed take it away, when ( as the Pro-  
phet sayth ) they eate and are not fil-  
led, they drinke and are not satisfied,  
they cloath themselves, and haue no  
warmth: and what wealth they get, it  
is put in a broken bagge: by that hole  
in the bagge he meaneth Gods curse  
in the bottome, whereby it shall be at  
last vainely wasted, that as it neuer  
came frō God, so it shall run all to the  
Diuell. No further comfort can we  
expect by God his creatures, but as he  
doth vouchsafe to blesse them to our  
vses, and therefore our principall care  
and endeavour ought to bee, not so  
much to obtaine the creatures them-  
selues, as to procure the good fauour  
of God, which may blesse all vnto  
vs. And when we are any way hel-  
ped and relieued, not to attribute our  
recouery to the outward meanes ( as  
was *Asa* his fault in the disease of 2. Chron. 16.  
his feete, to attribute more to

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the helpe of phisicke then to God) but to giue the glorie to God, and with a thankfull heart to celebrate before the Lord his goodnesse, and to declare his wonderfull workes before the sonnes of men. The *Psalmist* doth here call it a wonderfull worke, when the Lord doth at those times send helpe, when the matter doth seeme to be euen past helpe in the iudgement of man. For in all his Histories he sheweth the extremitie of the daungers before the Lord doth set to his helping hand. God preserueth exiles and strangers, when wandering in the desert, they are hungry and thirstie, and their soule fainting in them. He deliuereth prisoners when they are brought to such miserie, that they haue none to helpe them. He healeth the diseased, when they are past receiuing any sustenance, when (as the *Psalmist* speaketh) their soule abhorreth all manner of meate, and they are euen at deathes doore. He helpeth such as are tossed in tempests, when the billowes lift them

Ps. 107. 5.

V. 12.

Ver. 38.

Ver. 26.

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vp to heauen, and throw them downe  
againē to hell, so that they stagger  
like drunken men, and bee at their  
wits end. Thus still doth the Prophet  
make the goodnes of God most to  
shine, when men being fallen into  
succorlesse distresses, God with his  
outstretched arme doth then present-  
ly worke a wonderfull deliuerance.

When *Abraham* at the commaunde- Gen. 21. 17  
mēt of God had sent away *Agar* with  
bread and a bottle of water, she being  
come to *Beersheba*, wanting water, &  
her bottle being spent, shee cast her  
young child vnder a tree, and went  
a bowes shoote off, because she would  
not see it dye, but it is said there, that  
God heard the voice of the child, and  
said to the mother, Arise, I will make  
of him a great nation, and God ope-  
ned her eyes to see a well, whereby  
both she and her child were releued;  
the child being an infant, had no vn-  
derstanding to pray, yet it is said, that  
the Lord heard the voice of the child;  
when thinges come to extremity, Psal. 46. 17  
God is (as *Dauid* sayeth) a present  
P 3 helpe

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Isay 65.24.

Psal. 105.18

Ion. 2

Dan. 6.17

Act. 12.6.10.

Exod. 14.8

helpe in time of trouble, and as hee  
speaketh himselfe by the prophet *E-  
say*, Before they call I will aunswere,  
before they crie, I will say, here am I.  
*Ioseph* was not onely in prison, but his  
feete hurt with the stockes. *Jonas* in the  
Whales belly, & couered with waues:  
*Daniel* in the Lions denne closed with  
a stone, and surely sealed vp: *Peter*, whē  
he was imprisoned, had chains about  
his body, souldiers to watch him, and  
an iron gate to inclose him, yet all  
those and many thousandes in such  
like cases, were by the mightie hand  
of G O D miraculousslie deliuered:  
what hope by any reason of flesh and  
bloud could the Israelites haue, when  
they were pursued with all the chari-  
ots and horsemen of Egypt? before  
them was the red sea, behind them  
*Pharao* with a terrible armie, on either  
side hilles not able to bee passed o-  
uer: No waie was there to humaine  
reason, how they could escape: but  
G O D in his diuine wisedome saw a  
way, hee deuided the redde sea, that  
the people might safelie passe tho-  
rough

rough it, and when the Ægyptians did attempt to doe the like, their whole armie was ouerwhelmed in the depth of the sea. And may not the like of late bee saide of vs in this Realme of England? what full account did the enemies make verie shortlie to swallow vs vp? how farre were they growne to such insolency, that no law could repressẽ them? what paines did many take to gad into forraine Countries, to worke some inuasiõ or subuersiõ? what litle hope was there in most of our rich men, when giuing ouer hospitality for feare of alterations, they sought onelie to furnish themselves with wealth, and made wicked Mammon their staffe and strength? what great dispaire was in manie valiant young sonnes of Gentlemen and Yeomen, when skorning to take paines in any honest vocation, they chose rather to liue either in open theeuerie, or in idle dispersing of rumours, hoping that shortlie the day would come, when the poorest should liue of the

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spoile of the richest, and the best sword should most preuaile.

Amongst all these dispaire of men ill minded, it pleased God when wee were bereaued of our most Gratiuous Queene, ( whole memory bee blessed for euer ) to send vs according to the expectation and hearty desire of the faithfull, a most noble, religious, wise and vertuous King, and with him such an assured hope of an established succession, that wee are neuer able sufficiently to magnifie his inestimable goodnes and mercies.

And the more to testifie that it was his own handy work, it was the good pleasure of God, that when at the first (our Soueraigne King, being far absent from the chiefe seate of his Realmes) authority could not of a sodaine bee presently established, In that time (as it were) of magistracie sleeping, all partes were founde so quiet and obedient, that the most simple in the world might see, such a gouernour now to be placed ouer vs,

as

as whó God doth vntertake to protect with his owne right hand. Whén the Arke óf *Noah* the rauening birdes, the Hauke, Gripe, and Vultur liued Gen. 7. 2. quietly with the Doue, and tamer fowles, & when the Wolfe, Lion, and Leopard, remained in peace with the simple sheepe and heyfer, then it appeared euidently that this agreemēt was not ordinarie, but a very wonderfull worke of the finger of Gods own hand. And euen so wonderfull of late was the prouidēce of God, in repressing the cruell affections of them, which had before ill will against Sion. The Lord make vs so truely thankfull for these his vnspeakable benefits, that his graces and fauours may still be multiplied towards vs. And the Lord so still extend his miraculous preferuations, that by our noble king and by his most royall issue, the holy Gospell may be continued to vs and our posterity for euer.

The second thing that is to bee obserued in this text, is the maner how wee must shewe our thauksfulnesse, to  
wit,

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wit, first both priuately and openly both before the Lord, and before the sonnes of men: and secondly with offering the sacrifice of praie, & telling Gods workes with gladnes. To celebrate Gods goodnes before the Lord, is to do it religiously & zealously as in Gods presence. God is a spirit, & they which worship him, must do it in spirit and truth. *David* in his thanksgiuing doth principally encourage his soule to praise God. Prayse the Lord O my soule, and all that is within me prayse his holy name. In the time of Gods seruice, our mind must still cary it selfe as now talking with God. When the word is preached vnto vs, God speaketh to vs, whē we pray or giue thanks we speake vnto God: if then in those holy exercises our hearts be caried away with worldly or vaine cogitiōs, it is an euident token that Satan doth then endeuor to steale our hart from God, & that our outward profelsion is nothing but meer hypocrisie. Of such seruing of God, the Lord himself doth pronounce by the Prophet *Esay*, This people

Ioh. 4. 24.

Psal. 103. 1.

Aug. Sermon  
112. de temp.

Cypr. lib. 2.  
ep. 2.



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people doth draw neer vnto me with  
their mouth, and honor me with their  
lips but their heart is far frō me. That  
we may giue thanks in soule & spirit,  
it is altogether requisite, that the hart  
of euery particular man do vnderstand  
the sence and meaning of the wordes  
which are vttered: for (that I may vse  
the cōparisō of the Apostle) vnlesse the  
trūpet do giue a certain sōūd, that the  
army may plainly vnderstand when is  
sōūded the alarum & whē the retreat,  
how shal the souldier order himselfe a  
right in the battell? Euen so in the ser-  
uice of God, vnlesse the people do vn-  
derstād whē they pray, & whē they giue  
thanks, for what they pray, & for what  
they giue thanks, how can they in hart  
ioyne with the Pastor? how can they  
serue the Lord in zeale & spirit, & eue-  
ry thing within thē praise Gods holy  
name. I had rather (saith *S. Paul*) speake  
fue words with vnderstanding to in-  
struēt others, then ten thousand  
wordes in a strange language. The Ro-  
manists haue a slender shift and eua-  
sion, that the Apostle should speake  
of

*Esay. 29. 13*

*1. Cor. 14. 8.*

*Psal. 103. 1.*

*1. Cor. 14. 19.*

*Obiection.*

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of the preaching of the word, because in that Chapter he nameth sometimes the instructing of others, and the edifying of others. They confesse that preaching must needes bee in a knowne language, but as for prayer and thanksgiuing, & such Psalmes & hymnes, as are song vnto God, they say, that all these may be in Latine, although it be either in them, or before them which vnderstand not the Latin tongue.

Resp.

1. Cor. 14. 15.

But it is more cleare then the Sun, that the Apostle doth speake, not onely of preaching, but also of all maner of prayer and thanksgiuing in the Church of God. Hee saith in the fifteenth verse, I will pray with the spirit (that is, with the strange language, which was then the extraordinary gift of the spirit) but I will pray also with vnderstanding, I will sing with the spirit, but I will sing also with vnderstanding. Hee willeth therefore not onely preaching of the word, but also all prayers, hymnes, songs, and anthems whatsoeuer, to bee in that tongue

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tongue, which may be vnderstood by them, by whome they are presented to God. I thinke that euery good Christian ought to be perswaded that when the minister doth publicly vtter either prayer or thanksgiuing, the whole Church either doth or ought to ioyne with him in the offering of that spirituall sacrifice vnto God. But in the verse following, the Apostle doth put the matter out of all contro-  
uersie, he saith, if thou shalt blesse with the spirit, hee which occupieth the place of the vnlearned, how shall hee say Amen to thy giuing of thanks, seeing he vnderstandeth not what thou hast said? Thou truely dost giue thāks well, but the other is not edified. It is therfore a thing necessarie to thanksgiuing, as well as to prayer or preaching, that the heart doe vnderstand what is vttered before the Lord. If an vnknowne tongue had no place in the Apostles time, where was the miraculous gift of Gods spirit? much lesse may it chalenge any place now, when it is gotten more vnperfectly, and by  
more

v. 16.

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A&S. 2. 3.

Phil. 2. 11.

more ordinary meanes. If in that primitive church not onely the latine or greeke, or hebrew, but also all languages vnder heauen, were vouchsafed to be powred downe by the holy ghost, then why should not euery tongue be equally sanctified to giue thanks vnto God, & to confesse that Iesus is Christ, to the glorie of God the Father.

Psal. 107. 22.

1. Cor. 14. 17.

Thanksgiuing must bee done with ioyfulnesse ( as here *Dauid* sheweth ) now the olde saying is true. *ignoti nulla cupido*, There is neither hearty desire, nor true ioy, in that whereof the mind is vnskilfull and ignorant. All thinges in the Church of God ought to tend to the edifying one of another. As preaching ought to edifie: so also thankesgiuing. The Apostle doth condemne it, when thou doest so giue thanks that thy brother is not edified. The Prophet and Psalmist doth here require such a thanksgiuing vnto God, that his workes may be declared before the children of men.

That cannot bee counted a declaring

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ring of Gods workes, which is published in that tongue, whereof the assembly hath no knowledge. As in prayer the heart should be touched with the want of that thing which it desireth: So in thankesgiuing the heart should acknowledge and feele the ioy of that for which it giueth thanks. And all must be done to the glorie of God, which is then best performed when the whole Church Rom. 15. 6. doth with one heart and one voyce glorifie God the Father of our Lorde Iesus Christ. The more publikely the thankesgiuing is vnderstoode, the more euidently thereby is the glorie of God set forth. And the more wee declare Gods workes before the children of men, the more acceptable do wee offer our prayse vnto God. *Dauid* vowed this thankesfulnesse vnto God, when hee saide, I will declare thy name amongst my brethren, in the midst of the congregation I will sing prayse vnto thee. Hee accounted it his chiefe ioy, to leade the people to the house of Psal. 33. 32, Psal. 43. 4 God

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God, with the voyce of ioy and thāks-  
giuing. And in another Psalme, I am  
glad (saith he) when any say vnto me,  
let vs goe to the house of God. As  
in the other duties of our life, so also  
in the seruice of God, we must glorifie  
God both in bodie and soule, for they  
are Gods. When Satan tempted our  
Sauiour, he offered to him al the king-  
domes of the world, and the glorie  
thereof, if hee would but fall downe  
and worship him, he seemed to be con-  
tent with the bodily worship onely. So  
his eldest sonne Antichrist, when hee  
cannot drawe Christian princes to ad-  
mit his damnable idolatrie, nor yet by  
any meanes stirre vp sufficient powers  
to ouerthrowe them, then his last re-  
fuge is, to graunt to his reconciled vas-  
sals a dispensatiō to goe to the churche  
and Sacraments in bodie, so that they  
keepe their soules still faithfull vnto  
him, he is then contented onely with  
the soule. But the eternall God requi-  
reth of vs an entire worship and ser-  
uice both in body and soule. Seeing  
hee made both bodie and soule, and  
Christ

Psal. 122. v. 1.

1. Cor. 6. 20.

Math. 4. 5.

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Christ Iesus redeemed both body and soule, and both body and soule must liue for euer in the world to come, we are commanded & bounden to keepe our selues from all pollution, as well of flesh as of spirit, and to glorifie 2. Cor. 7. 1. God both in bodie and soule, for they are Gods. When the Israelites were by the captiuitie of Babylon, remoued from that publicke place of Gods seruice, where they were wont both in body and soule to praise God, they wept by the waters of Babilon, & said, how can we sing the Lords song in a Psal. 137. 4. strange land? Dan. 6. 11. Daniel chose rather to be cast into the Lyons den, then that his body should bee with-holden onely three dayes from the open praising of God. God abhorreth all hypocrisie, when men shall in his worship pretend one thing and do another, he calleth Math. 24. 51. hell by a proper and peculiar name, the portion of hypocrites, he requi- Rom. 1. 1. reth of vs a whole sacrifice both of bodie and soule: he will haue both the one and the other, all or none, whole, or no part.

Q

The

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The common translation doth interpret this text, as declaring vnto vs, to whom we must offer our thanksgiuing, to wit, vnto God. O that men would therefore praise the Lord for his goodnesse. If we take the words in that sense, they may very well agree with the whole argument of this Psalme. For certaine it is, that in all distresses and daungers, the Prophet will haue vs both onely to flie to God for succor, and onely to praise him for gracious deliuerance. He meaneth here sundry calamities, banishment, enprisonment, sicknesse, tempestuous weather, immoderate drought, vnseasonable raine, but still he ascribeth vnto God the deliuerance, and therefore to him only must be rendered all thanks and praise. In the Church of Rome, for euery seuerall disease or perill, they haue a seuerall Saint to call vpon. *Petronella* for the Ague, *Roch* for the plague, *Valentine* for the falling-sicknesse, *Otilia* for the eyes, *Apollonia* for the teeth, our Ladie and Saint *Margaret* for women in child-



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child-birth. They make *Christopher* to be their patron against sudden death, *Agatha* against fire, *Hubert* against the biting of a mad dogge, *Scholastica* against thunder, *Anthony* for their swine, *Loy* for their horses, *Wendeline* for their sheepe, *Luke* for their Kine. They make seuerall patrons and defendours, not onely for euery countrey: as *Peter* and *Paule* for *Italie*, *Dennis* for *Faunce*, *George* for *England*, *Andrew* for *Scotland*, *Patricke* for *Ireland*: but also in a manner particularly for euerie vocation and trade, as *Iuo* for *Lawyers*, *Ioseph* for *Carpenters*, *Lucas* for *painters*, *Gutma* for *cobblers*: what was this els but to rob God of his honor: and to ascribe that to the creature, which is due to the Creator only, whose name be blessed for euer and euer: for all troubles, & all people whatsoeuer the commaundement of God is generall by the Psalmist. Call Psal. 50. 14. vpon me in the time of trouble, and I will heare thee, and thou shalt glorifie me. God is a ieaious God, he will not giue his glorie to any creature.

Q<sup>2</sup>

In

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In ascribing somewhat to their Saints, they thinke that thereby they honour them, but they do them the greatest dishonour that may be, when they make them meanes to rob God of his honour. The Saints of God do by their owne examples in the Scriptures abundantly instruct vs, to whom we are to ascribe all diuine praises and worship. The blessed Virgine (blessed in bearing Christ by cōception in her body, but more blessed in that she bare him also in the hart by faith) doth acknowledge God to be a Sauour as wel as al beleeuers, & therfore she praiseth God with these words. My soule doth magnifie the Lord, & my spirit doth reioyce in God my Sauior. When *John* would haue fallen downe to haue worshipped the angel, he was straightly forbiddē: The Angel said, take heed that thou do it not, I am a seruant as thou art, worship God. Much lesse may men admit diuine worship in mē, whom the Psalmist doth call in this place the tonnes of *Adam*. And in which respect Saint *Peter* denied to be worshipped

August. de  
sancta virg.  
cap. 3.

Luc. 1. 46.

Apoē. 22. 9.



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worshipped by *Cornelius*, for when he was fallen downe at his feet, to reuerence him, the Apostle tooke him vp saying, Stand vp, for I my self am also a man. When wee are exhorted here to celebrate before the Lord his goodnes, and his wonderfull works before the children of men, wee are put in minde of a notable effect of thankfulnes, which is both in our selues and in others, to conserue a memorial of God his louing kindnes, and that not onely among our selues, but as much as we can, euen vnto all posterities for euer. In Exodus, the father is commaunded to declare to his children for euer, the mighty deliuerance of the Israelites out of Ægypt, *David* saith, wee will shew the praise of the Lord to the generations to come, his strength and wonderfull workes that hee hath done. True thankfulnesse hath not onelie a regard of thinges present before the eyes, but it calleth also to remembrance, the benefits of former times. Thankfull must wee bee for this our

*Act. 10. 26*

*Exod. 13, 14*

*Psal. 88.*

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present happy gouernmēt vnder such  
a mighty Monarch, and most Christi-  
an Prince, and yet still not forget  
the singular benefites which we haue  
heretofore also receiued vnder her,  
who being assisted by Gods mightie  
hand, did in time of greatest dangers  
deliuer vs frō the thraldome of blind-  
nes and idolatrie, and by whose god-  
lie care euerie village of this Realme  
hath beene seasoned in some measure  
with the knowledge of God his truth.  
*Dauid* maketh this an excellent pro-  
perty of true gratitude, not to forget  
the former blessings of God: Praise  
the Lord O my soule, & forget not all  
his benefits: he made his waies known  
to *Moses*, & his deeds to the children  
of Israel. It was a miserable ingrati-  
tude in that people of Israel, when (as  
it is said in an other psalm) they con-  
sidered not Gods wonderful workes,  
neither were mindful of his manifold  
mercies, but were disobedient at the  
sea, euen in the red sea: when the red  
sea was like two wals on either side of  
them, euen in the red sea, they forgat  
the

Psal. 103. 2.  
& v. 7

Psal. 106. 7.

*The first Sermon of thanksgiving.* 113

the mercies of God, and had not the goodnes of the Lord in remēbrance. And such (I am afraid) is our vnthākfulnes in this realm of Englād. In this most happy & ioiful time, & in the midst of Gods great fauour & louing kindnes, wee consider not onely Gods wōderful works, neither are we so mindful as we ought to bee of his infinite mercies and goodnes, we are like those eies, which (as *Basil* saith) when things are set close & hard to thē, they do not discern nor behold thē. The nearenes of Gods benefites doth as it were shut our eies, & cast vs into a slūber of security, we are more ready to talke of our safety against al forrain foes, then we are to giue humble praise vnto God, & to testifie our thankfulness by amendment of life: the like that Senator of *Rome*, *Messala Coruinus*, who grew so far ouerwhelmed with obliuion, that at the last he forgot his owne name, wee forget our owne name, wee forget that wee are the souldiers and seruantes of Christ, wee forget that spirituall

Basil. ad  
Iulianum Mar-  
tyrem.

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Chrysostome  
in psal. 9

Psal. 30.

warfare whereunto wee are called to  
set all the powers of body & minde  
against sinne, wee consider not duely  
the end, whereunto all Gods blessings  
are directed, nor yet the right and ho-  
ly vse which ought to be made there-  
of: when God sendeth troubles, hee  
tryeth our patience, when he sendeth  
deliuerance, he tryeth our thankeful-  
nesse; *Chrysostome* saith verie well,  
that then when wee haue most neede,  
of Gods prouidence, when wee are  
deliuered from aduersities, and then  
wee haue most cause of fearing, when  
wee are freed from dangers: for as  
hee maketh his comparison, like as  
wee doe much more feare the Lyon or  
Leopard, being let loose, then when  
they are chained vp, so our vntamed  
affections, when by prosperity they  
are let loose, are much more to bee  
feared, then when they were tyed vp,  
and bound by dangers & afflictions.  
Let vs therefore learne, how to carry  
our selues, whē wee haue escaped any  
perils: let vs not say in our prosperi-  
ty, wee shall neuer bee remoued, be-  
cause

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cause God hath made our hill so strong, let vs not be like the Heyfer, <sup>Ier. 3. 1. 17</sup> which running in good pastures forgetteth to vndergoe the yoke: let not our worldlie happines bee like that rankenes of soile, which by ouermuch moitture destroieth the good plant: let not outward ioies draw vs headlong into iniquities, as *Lot* being drū- <sup>Gen. 19. 35</sup> ken, committed incest: but rather let euery blessing of God, bee a good encouragement to vs, to stirre vs vp to a more earnest zeale of rendering thanks to the Almighty. Let vs <sup>1. Iohn 4. 19</sup> loue God, for hee loued vs first: let vs (as the Psalmist saith here) praise the Lord for his goodnes, and for his wonderfull workes before the childré of men. Then shall wee not onely escape those grieuous punishmentes, wherewith God doth vsuallie plague and punish the vnthankfull, to wit, the taking away of his blessed worde, and the giuing of it to an other nation, <sup>Mat. 21. 47</sup> that shall bring forth the fruit of it: the sending of that feareful famine, <sup>Amos 8. 11</sup> not a famine of bread, nor a thirst of water

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Esay 5.6,

Esay 6.10.

Luke 14.24

Bern, de con-  
temp. mundi.

water, but a famine of the word of God, whē me shal go from North to the East, from one sea to another, to seeke the word of God, and shall not finde it, the taking away of the hedge and fencing of his vineyard, that it may be wasted and troden down, the ouerwhelming of men with a spirituall blindnes, when their heart shall waxe fat, and their eares heauy, and their eyes closed vp, that they should not beleeeue nor be saued, that seeing they haue vnthākfully despised grace offered by Christ, they should therefore neuer be partakers of his supper: But also on the other side we shal haue all the blessings and fauours of God more and more plentifully powred vpon vs: for as vnthankfulnes (according to Bernard) *Est ventus urens siccans fontes pietatis & fluentia gratie*, is a parching wind drying vp the fountaine of mercy, and the riuers of grace, so thākfulnesse for one benefite is a stepp to the receiuing of an other: then wee may be well assured, that if wee bee found thankfull for benefites receiued

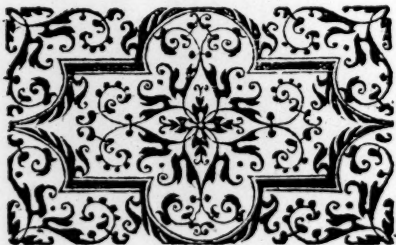


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ued, hee which hath begunne a good worke in vs, will finish the same euen vntill the day of Christ. He will continue his Gospell to vs and to our posterity for euer: Hee will so carefully protect vs, that he which toucheth vs, shall touch the verie apple of his eye: Phil. 2, 16  
He will blesse vs both prince and people in this life, and in the world to come, crowne vs with euerlasting life with our heavenly king Christ Iesus, where wee shall for euer yeelde such praises vnto God, as shall neuer waxe wearie, neuer cease, neuer haue end: wee shall perpetually ioine with them in that ioifull song, Holy, holy, holy Zach. 2, 8  
Lord God Almighty, thou art worthy Apoc. 4, 8. 11  
O Lord to receiue glorie, honour and power, for thou hast created al things & by thy will they are haue bin created, worthy is the Lambe that was killed, to receiue power and riches & Apoc. 5, 12  
wisdom, and strength and honour, and glory, and praise: Of which celestial thanksgiuing hee make vs al partakers that dyed for vs all, euen  
that

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that Lambe Christ Iesus, to whome  
with the Father and the holy  
Ghost, bee all glory, Ma-  
iestie, honour, and  
praise now & for  
euer Amen.

*The End of the First Sermon.*





THE SECOND SER-  
mon of Thankf-  
giving.

PSALME 107. V. 21.

*And sacrificing the sacrifice of prayse, let  
them tell forth his doings with gladnesse.*



Concerning that which  
hath already beene spo-  
ken in the forenoone, as  
well of the generall ar-  
gument of the Psalme, as  
also of the particular handling of the  
former part of my text, I purpose not  
now) right Worshipfull and beloued)  
to make any repetition thereof, part-  
ly because it was so lately vttered, and  
partly because (as some of you know)  
I must of necessitie hasten to another  
place. It remaineth onely now that

*The second Sermon of Thankesgiuing.*

I proceede somewhat further with the fruites and effects of thankfulnesse (which then I began to speake of) and to enterpret the verie following, of our offering the sacrifice of praise, and telling forth his workes with gladnesse.

The sacrifices which here the Psalmist speaketh of, are not propitiatory, but eucharisticall, not for ransome of sinne, but for rendering of thanks. The propitiatorie sacrifices of the olde Testament, were types and shadowes of the passion of Christ: The truth being come, those shadowes are vanished away. The last altar was the Crosse, the last sacrifice was the bodie and bloud of Christ, and the last sacrificing priest was Christ Iesus himselfe, a priest for euer after the order of *Melchizedeck*. The order of *Aaron* had successours which did often offer sacrifices, because they were vnperfect. But the order of *Melchizedeck* is to haue no successour. Christ offered a perfect sacrifice, and therefore without any neede of repeating it, he offered

Heb. 10. 1. 8.

Heb. 7. 17.

*The second Sermon of Thankesgiuing. 117*

red himselfe once for all. No mortall Heb. 10. 14.  
man, nor yet any angel of God was fit  
to offer this sacrifice, but onely Christ  
Iesus himselfe, who was holy, pure, Heb. 7. 26.  
blamelesse, and higher then the hea-  
uens, he offered himselfe once for all. Heb. 9. 26.  
He ordained the sacrament of his bo-  
die and bloud, not to bee an altar, but  
a table, not to offer, but to receiue, not  
to be a sacrifice, but a heavenly sup-  
per : wherein our soules doe feede 1. Cor. 10. 21.  
vpon the bodie and bloud of Christ,  
and doe enioy a communion or com-  
mon partaking thereof, not to bee a  
propitiatory act, but eucharisticall, as  
that sacrament was called in the pri-  
mitiue Church *eucharistia*, a solemne  
and publike thankesgiuing vnto God  
for all the benefits which wee receiue  
in and through his Son Christ Iesus.  
The sacrifice was offered by Christ  
himselfe. It is sufficient for vs by faith  
to feede vpon it, and thankfully to ac-  
knowledge that all is ours, as wee are 1. Cor. 3. 22.  
Christs, and Christ is Gods. Without Phil. 1. 17.  
this faith all our thankesgiuings are  
but dead sacrifices, as were the offer-  
ings

*The second Sermon of Thankesgiuing.*

*Gen. 4. 3.*

*Luk. 18. 11.*

rings of *Kaine*, who did offer to God as well as *Abel*, but not with the faith of *Abel*. And as were the speeches of the Pharisee, Lord I thanke thee that I am not as other men, when he sought more to exalt himselfe, then to giue glorie and prayse vnto God. Be there neuer so good a proportion of a body in the outward lineaments, yet if the life be absent, it is not a bodie but a carcase: euen so be there neuer so good words in prayer and thanksgiuing, yet if the soule bee absent (for the life and soule of God his seruice is faith in the blood of Christ) then is our honouring of God but only a mere shadow and carcase, how soeuer it do carry an outward shew of holines. The good Christians of the primitiue Churches, did not thinke it sufficient in God his great deliuerances, to testifie their ioy with bonfires, ringing of belles, reuelings, and belly-cheare, but they shewed their thankfulness by a general and solemne receiuing of that sacrament which they called *Eucharistia*, the sacrament  
of

*The second Sermon of Thanksgiuing. 118*

of thanksgiuing, to wit, the Supper of the Lord, by the often and zealous receiuing whereof, they did both testifye their thankfulness vnto God, and acknowledge also by whom they hoped that their prayers and prayles should be graciously receaued. Christ onely it is that hath the golden censer to offer vp the prayers of the Saintes before the throne of God, and with the smoake of the odours, that is, with the sweete fauour of his oblation the prayers of the Saintes, go vp to the presence of God. *David* when hee hath called to mind the manifold blessings of God, can finde no other way to bee thankfull, but onely by receiuing the cup of saluation, and calling vpon the name of the Lorde, by paying his vowes vnto God, and offering vnto God the sacrifice of thanksgiuing. True thankfulness requireth that our heart should loue God, our lippes prayse God, our bodie and soule obey God, and our goods, with all that we haue, serue for the glorie and honour of God. And

Cyprian in  
serm. de orab.  
Dom.

Apoc. 8. 3. 4.

Psal. 116, 13.

V. 17

R

each

*The second Sermon of Thankesgiving.*

Prov. 23. 26.

Psal. 51. 19.

Gen. 6. 23.

Ioh. 8. 56.

each of those duties is accounted in the holy Scriptures to as it were a sacrifice offered to God. For the hart, the Lord saith by the wisdom of *Salomon*: My Sonne giue me thy hart, and let thine eyes marke diligently my wayes. The sacrifice of the Lord (saith *Dauid*) is a contrite spirit, a contrite spirit and a broken heart, O Lorde thou wilt not despise.

In the sacrifices of the olde Testament, the Israelites did first behold the wrath of God against sinne, that the reward of sinne was death (for the Ramme, Heyfer, and such like being sacrificed, did plainly shewe vnto them what they had deserued) and thereby they conceived a griefe for sinne, and a loathing of sinne. Secondly it was vnto them a liuely figure of the passion of Christ, whereby they were stirred vp to loue the Lorde for his goodnesse, and to reioyce in the beholding of the dayes of Christ. And thirdly the sacrifice was as it were a vowe of amendment of life. They vowed, that as that  
beast



*The second Sermon of Thankesgiving. 119*

beast was slaine vpon the altar, so they would from thence foorth slay & mortifie the wicked corruptions of their sinfull nature. In which respect God doth call it a couenant, when hee saith, they make a couenant with mee by their sacrifice. Psal. 50.5.

If these thinges, to wit, the griefe for sinne, the loue of God, and the full purpose to amend were wanting, then was the sacrifice before God abominable. To him will I looke (saith God) euen to him that is poore and of a contrite spirite, and that trembleth at my wordes, otherwise hee that killeth a bullocke, is as hee that slayeth a man, and hee that sacrificeth a sheepe, is as hee that cutteth off a dogges necke, and hee that offereth an oblation, is as hee that offereth swines bloud, and hee that remembreth incense, is as hee that blesseth an Idoll, such are these which haue chosen their owne wayes, and whose soule doth delight in their owne abominations.

R 2

Then

*The second Sermon of Thankesgiuing*

2<sup>d</sup> Cor. 5. 14.

Then do we giue the heart vnto God, when wee say with the Apostle, the loue of Christ constraineth vs, or whē we performe that of the Psalmist. Loue the Lord all ye Saintes of his, for the Lord preserueth the faithfull, and plenteously rewardeth the proude doer. The olde Verse is true,

Psal. 31. 24

*Non clamans sed amans cantat in aure Dei,*

Not he that crieth out, but he that loueth doth sing in the eares of God.

Psal. 18. 1.

*Dauid* when he would giue thanks for his victories, saide, I will loue thee O Lord my strength, or as trauellers do translate it *ex intimis visceribus te diligam*, I will loue thee from my inward bowels, O Lord my strength, for so indeede the Hebrew worde דמך doth signifie.

Racham. futur  
sychemca.

Heb. 13. 15.  
Osc. 14. 8.

Another sacrifice of thanksgiuing, is to offer the fruite of our lips confes sing vnto his name, that is, with our tongue to praise God. *Dauid* doth call his tongue his glory, because thereby hee did principally set forth the glorie of God to the edifying of others. Awake (saith hee) my glorie,  
: awake

*The second Sermon of Thankesgiuing.* 120

Awake, Lute and Harpe, I my selfe <sup>Psal. 57.9.</sup>  
will awake right earely. And in an o-  
ther Psalme, Thou hast put off my <sup>Psal. 30. 13.</sup>  
sackcloth, and girded mee with glad-  
nes, therefore my glory shal sing vnto  
thee, that is, my tongue a principall  
member made for thy glory. The A-  
postle doth commaund vs generally, <sup>Col. 3.17.</sup>  
that whatsoeuer wee doe in word or  
deede, we should doe all in the name  
of the Lord Iesus, giuing thanks to  
God the Father: That is indeede to  
consecrate our tongue wholly to the  
glorie of God, not now with the  
mouth to praise God, and by and by  
with the same mouth to dishonor  
God, but euery where, and in all our  
speeches to haue an eye to that, for  
which our tongue was made, to wit,  
the glory of God, & the edifying one <sup>1. Theff. 5. 11.</sup>  
of another. Aboue all things (saith <sup>Iam. 3. 23.</sup>  
the Apostle) sweare not, put away ly-  
ing, and speake euerie man the truth <sup>Eph. 4. 25.</sup>  
one to another, for wee are members <sup>v. 29.</sup>  
one of another. Let no rotten or fil-  
thy communication proceede out of  
your mouth, but that which is good

R 3

to

*The Second Sermon of Thankesgiuing.*

v. 31

*1am 3. 9*

*Deut. 8. 3. 4.*

to edifie, withall that it may minister grace vnto the hearers, let bitterness and railing be put from you, and blasphemie, and all malitiousnes. Otherwise, howsoeuer wee doe with the tongue sometimes praise God, if wee doe with the same tongue in our other speeches dishonour God, it doth then euidently argue that our praising of G O D was nothing but meere hypocrisie: for so sayth Saint *James*, with the tongue wee blesse G O D the Father, and with the same tongue wee curse men made after Gods image, this cannot bee: Can the same fountaine send forth both sweet water and bitter? and how then can there come out of one mouth both blessing and cursing? This (saith the Apostle) ought not to bee. The people of Israel when God had shewed his infinite fauour towards them, in deliuering them from bondage, in sending them a pillar of cloude, for the day, and of fire for the night to guide them in the desert, in giuing them water out of the stony rocke

*Thee Second Sermon of Thankesgiuing.* 121

rocke, and feeding them with foode 1. Cor. 10. 10.  
from heauen: in so protecting them Numb. 14. 37.  
that for forty yeares, their garment  
did not waxe old, neither did their  
foot swell, They were so far from  
giuing praise vnto God, that they fell  
to the clean contrarie, that is, to mur-  
mure against God: But for this  
their wretched vnthankfulnes they  
were plagued some with leproscies,  
some with fiery serpentes, some the  
earth swallowed vp, some perished  
with the pestilence, that of aboue  
sixe hundred thousand, there came  
but two of them into the land of  
promise. A fearefull iudgement of  
G O D against such as refused to of-  
fer to God the calues of their lippes, Osea 14. 2.  
confessing vnto his name. An o-  
ther sacrifice of thankesgiuing is, in  
the whole course of our life, to con-  
secrate our bodies and soules to the  
obedience of God his holie will, I Rom. 12. 1  
beseech you (saith the Apostle) for  
the tender mercy of G O D, that  
you offer vppe your body and  
Soule, a liuelie sacrifice holy and

*The second Sermon of Thankesgiuing.*

1. Cor. 6. 20

acceptable vnto G O D which is your reasonable seruing of God, & fashion not your selues like to this world. In an other place, hee giueth the reason why wee must offer this sacrifice both in body and soule to glorifie God, to wit, because they are Gods: God made them, Christ Iesus redeemed thē, whatsoeuer is bought from vs, is none of our owne, yee are bought saith the Apostle, with a price, Christ gaue his body and bloude for vs, that hee might purchase vs vnto himseife, that hee might redeeme vs from all iniquitie, and purge vs to bee a peculiar people vnto himseife: zealous of good works. whosoever therefore yeeldeth any part of his bodie, or mind to commit sinne, hee doth therein comit sacriledge, he robbeth the Lord Iesus of that, which in dutie should bee offered to him. The word sacrificing doth import a killing or slaying,

Tit. 2. 14

Rom. 8. 13

The Apostle sheweth what we must slay, to wit, our owne vices and corruptione: if yee mortifie the deedes  
of

*The Second Sermon of Thankesgiuing. 122*

of the flesh by the spirit, yee shall liue:  
mortifie your earthly members, for- Col. 3. 15.  
nication, vncleannes, couetousnesse.  
This mortification must especially  
take place in those sinnes, whereunto  
we are either by nature or by age most  
inclined: what great thing is there  
performed of the riotous yong man,  
if hee auoide couetousnes? or of the  
olde man, if hee auoide the wanton  
lustes of youth? But if the old man do  
subdue anger, nigardly care, waiward-  
nes, and such other crimes, whereun-  
to the nature of his age is most en-  
clined, or if the young man can by  
prayer and the power of Gods spirit  
mortifie those filthy lustes whereun-  
to hee findeth himselfe most endan-  
gered, then doe they offer vnto God  
a verie acceptable sacrifice: for this  
sacrifice doth highlie please God whe  
euerie man shall examine his own cō-  
science, and when hee hath found to  
what vice hee is most bent, doth then  
strive to mortifie that sinne by earnest  
praier, and by the assistance of God  
his spirit: if wee doe not seeke by all  
good Gal. 5. 24

*The Second Sermon of thanksgiving.*

good meanes to slay sinne, before it  
of it selfe doth forsake vs, if the yong  
man will not abandon his lustes, vn-  
till age doe of necessitie plucke it  
from him, then hee forsaketh not  
sinne, but sinne forsaketh him, and  
that is not to offer a sacrifice vnto  
G O D, if our strong and youthfull  
times be consecrated vnto pleasures,  
and we onely purpose either in sick-  
nesse or in olde age to repent of  
our follies, imagining that at the  
last gaspe, one worde will bee suffici-  
ent, then are wee like to those  
Iewes, whome the Prophet *Mala-*  
*chie* doth condemne, for that hauing  
whole and sound cattle, they kept  
them to themselues, and offered  
vnto G O D the sicke and maymed :  
But the wise man doth exhort vs to  
remember our Maker in the dayes  
of our youth, euen thy best and  
most flourishing time, thou must  
consecrate the same vnto God : doe  
not giue thy good wine of thy best  
yeares vnto pleasures, and the dregs  
of thy infirmities vnto God, but saith

h e

Mal. 1. 13.

Ecc. 12.



*The second Sermon of Thankesgiuing.* 123

he, remember thy maker in the daies of thy youth. God made vs after his owne image, and that image of his must wee offer vnto him againe. Our Sauour saith, Giue vnto *Cesar* the thinges which are *Cesars*, and vnto God those thinges which are Gods.

Math. 22, 23.

*Augustine* by that speech inferreth, *Deus exigit ab homine imaginem suam ab homine, sicut Cesar suam in nummo*, God requireth of man to receiue his owne image in man, as *Cesar* doth require to receiue his owne image in

Aug. epist. 45

his coine. That image of God is (as the Apostle teacheth) to put on the new mā created after God in righteousness & true holines, & to be renewed in the spirit of our minds: our affections must first bee sanctified before they cā be fit to offer the sacrifice of praise. Look to thy feet, saith the wise-

Eph. 4. 24.

Ecc. 4. 17

mā, when thou entrest into the house of God, & be more ready to heare thē to offer the sacrifice of fooles, for as in the making of a garlād, it is not sufficient that the flowers be sweet & clean but the hand that maketh them, must

Chrysost.

be

*The Second Sermon of Thankesgiuing.*

bee cleane also: euen so in prayer & thanksgiuing, it is not sufficient that the wordes be pure and holy, but the heart that offer them, must bee holy also. *David* saith, I will wash my hands in innocency, & so will I compas thy altar. *Paul* willeth men in praiers to lift vp pure handes without wrath, & without contention: As the heart must be charitable in respect of our neighbour, so must it bee pure from filthy lustes in respect of the carriage of our selues. In these two pointes doth *S. Iames* conclude the very summe of that which is called our reasonable seruing of God. Pure Religion (saith hee) and vndefiled before God the Father is this, to visite the fatherlesse and widow in their aduersity, and to keepe a mans selfe vnspotted of the world, if compassion of heart & loue bee absent, our other offerings can not please God, although I should as the Apostle speaketh, giue all my goods to the poore, & euen giue my body that I be burned, yet if I want loue, I am nothing. And if we be not sancti-

*Psal. 26. 6*

*1. Tim. 2. 8*

*Rom. 12. 2.*  
*Iam. 2. 27.*

*1. Cor. 13. 3*

*The second Sermon of Thanksgiuing. 124*

sanctified in regard of our owne liues,  
then the wiledome of God doth re-  
iect our sacrifices. The sacrifice of the  
wicked (saith *Salomon*) is an abhomin-  
ation to the Lord. He that turneth a-  
way his eare from hearing the lawe of  
God, his prayer is abominable. Let  
our thankfulness then appeare by  
the fruit of good life. Let benefits be  
that to our hearts, which *Pliny* writ-  
teth of pulse, beanes, and lupines,  
*Non exhaustiunt agrum*, they do not pill  
the ground, but they make the soyle  
the more fruitfull, and the more that  
we tast of Gods blessings and fauours,  
the more, let vs bee filled with the  
fruits of righteousness, to the glorie  
and praise of God; otherwise our out-  
ward shew of thanksgiuing, is nothing  
but meere hypocrisie, like theirs of  
whom *Paule* doth pronounce, they  
professe that they know God, but by  
workes, they denie him, being abho-  
minable and disobedient, and to eue-  
ry good worke reprobate. Further-  
more our sacrifice of thanksgiuing,  
must extend to the right vse of our  
goods,

*Prou. 15. 2.*

*Prou. 28. 9.*

*Pliny lib. 18  
cap. 14.*

*Phil. 2. 12.*

*Tit. 1. 16.*

*The first Sermon of Thankesgiuing.*

goods: first, that we ioyfully yeeld a portion therof, to the maintenance of God his honour and seruice. *David* when the King of *Arauna* or *Orna* would haue giuen him a plot of ground, a threshing flower to build an Altar vppon it, and wood also for the sacrifice, would not take it of gift, but would needs pay for it, and sayd, that he would not offer vnto God that which cost him nothing. And when he had giuen towards the building of the temple 3000. talents of gold, and 7000. talents of siluer, besides many vessels of gold, siluer, and  
2. Sam. 24. 24.  
brasse, it is sayd that the hart of *David* reioyced exceedingly, and that he accounted it but as a chiefe rent for that which he held euery whit of God in  
1. Chro. 29. 9  
capitie: they are thine (saith he) O Lord, to thee they are due? what are we that we shold thus offer vnto God?  
V. 11.  
The earth is the Lords, & all the same contained, whatsoeuer we haue, we hold of him in chiefe, and this is that which he requireth for our tenour, to wit, that partly we be chearful in main  
Psal 24. 1.  
taining

teining his seruice, & partly bountifull  
in relieuing our needy neighbour. To  
do good (sayth the Apostle) and to di-  
stribute forget not, for with such sacri-  
fice God is pleased. Nothing ought to  
make vs to be more forward in almes  
deeds, then to call to mind that God  
doth account it a sacrifice that is of-  
fered to himselfe (for sacrifices are  
offered vnto God) and that Christ wil  
account as done to himselfe? Whatso-  
euer is done to the least of his brethrē.  
He that giueth to the poore (saith the  
wiseman) lendeth vnto the Lord, and  
whatsoeuer he layeth out, he shall be  
paid againe. The prayers & the almes  
of *Cornelius* went vp in remembrance  
before God. Saint *Peter* sheweth that  
our prayers must haue as it were two  
wings, that they may mouēt vp to heauē  
on the one side sobriety, in respect of  
our selus, on the other side seruēt loue,  
in respect of our neighbor. They must  
first haue life, for if they be dead, they  
cannot pierce the heauens. Now the  
life of our prayers & thanksgiuing is  
faith, without faith, no man can please  
God.

*Prou. 19*

*1, Pet. 4,*

*The second Sermon of Thankesgiving.*

God. When they haue the life of faith, that they bee a liuing sacrifice, then must they also haue the wings of temperance and almes deedes, as had the prayers of *Cornelius*: whereby they went vp in remembrance before God. The free gift of God is first taken hold of by faith, and then good workes do follow, as a fruite of our thankfulnessse.

Math, 25, 34,

Aug. in Psal.  
102.

2, Sam, 15, 2,

First the Saints are blessed of the Father, to receiue a kingdome not purchased by their almes deeds, but prepared for them before the foundation of the world was layd, and thereof doth proceed their workes of charity, as a sacrifice of thanksgiving, and yet those workes also the gift of God, as *Augustine* sayth, *Deus coronat in nobis dona sua*. God doth crowne his owne gifts in vs. Good workes must be alwayes done to a good end. When *Abjalom* called the poore vnto him, and did helpe to right their causes, he seemed to haue an vpright and charitable mind. But when he sought thereby to steale away

*The Second Sermon of Thanksgiuing.* 126  
the heartes of the subiectes, and to  
stirre them vppe to rebellion against  
his Soueraigne Lord and Father, then  
was his shew of iustice nothing but  
damnable hypocrisie. And the like  
account must be made of all charita-  
ble deedes whatsoeuer, if they bee  
done to a sinister end, to wit, to a-  
scribe merite vnto them, and thereby  
to derogate from the sacrifice and  
passion of our Sauour Christ. Let  
vs then endeouour to the vttermost of  
our power to obey the will of God,  
but let our entent and purpose bee  
onely thereby to offer to God a sa-  
crifice of thanksgiuing, to glorifie  
God our Creator, Christ Iesus our  
Redeemer, and the holy Ghost our  
Sanctifier, to make our election and <sup>1, Pet. 1, 10</sup>  
calling more sure vnto our selues, &  
by the light of our good workes to <sup>Mat. 5. 16</sup>  
cause others to glorifie our father in  
heauen.

Of the manner, how our sacrifices  
ought to bee offered, to wit, with  
singing and ioifulnes of mind, as here  
the Prophet exhorteth vs to tell  
S foorth

*The second Sermon of Thankesgiuing.*

Apo. 4, 11,

forth Gods works with gladnesse, or  
(as some interpret it) with singing,  
I shall (God willing) speake at some  
other conuenient time. God of his  
infinite goodnes graunt vs grace so  
with thankfull hearts, ioifull lips, and  
vertuous liues to glorifie his holie  
name in this life, that wee may be glo-  
rified of him for euer in the life to  
come, & with the blessed Angels sing  
perpetuall prayses in heauen to him,  
who is worthy to receiue glorie, and  
honour and power, To this inui-  
sible and eternall Lord, three  
persons and one God, bee  
ascribed all maiestie,  
praise and dominion  
now and for euer  
Amen.





VVhy in right there  
shou'd be no refusing to  
come now to our Church.



Hereas you requested  
me the other day to set  
downe a brieft note of  
the chiefeft arguments,  
which may induce and  
perswade a Recusant to  
come to the Church,  
and to resolute you particularly of this one  
point, in what respect prayer in the Church  
is more acceptable unto God, then prayer  
made in fields or private houses: I haue  
thought good to returne this unto you for an  
answer: that there are sixe speciall reasons,  
for which it must needs be better pleasing to  
God, to frequent Churches and publike pla-  
ces of prayer, then to be addicted onely to the  
exercises of our private mansions.

First it is a dutifull obeying of God his holy

S 2 ordinance.

There should be no refusing

ordinance, who hath commanded not onely  
private prayer, and prayer in every place :  
but hath also appointed by his law, that there  
should be a publike place consecrated for his  
service. In that place (sayth he) which the  
Lord your God shall chuse amongst all your  
tribes, to set his name there, in that his habi-  
tation ye shall seeke unto him. To haue it in  
the same place where the Iewes had it, is not  
commanded to vs, but the equity of the Law  
doth still remaine, to wit, that there should  
be alwayes a house of God wherem the peo-  
ple may be assembled. As likewise to haue  
the same Sabbath which the Iewes had, the  
Apostles did not thinke it requisite, but the  
equitie of the Law, to wit, to haue one day a-  
mongst the seuen to be allotted for the pub-  
like service of God, that they thought alto-  
gether necessary. And they chose the first  
day in the weeke, because in that Christ rose  
again from death, which was therefore cal-  
led dies Dominicus the Lord his day. In  
the Lord his day Iohn was rapt in the spirit,  
and heard a voyce. In that first day of the  
weeke, the Apostles in the Acts did mini-  
ster the holy Sacrament, and in the same first  
day they made collections for the poore.

Secondly, by frequenting the publike  
place

to come now to our Church. 128

place of God his service, God is most glorified. We must glorifie God both in body and soule, <sup>1, Cor, 6, 20.</sup> for they are gods. The Prophet Daniel chose rather to be thrown into a den of Lions, <sup>Dan. 6, 11,</sup> then that he would haue his body but onely three dayes to be debarred from honoring God. He honored him as he might, because there was no publike place permitted. But where there is a publike place assigned for the seruice of God, there must especially our zeale encline vnto it, and the more publike the place is, the more is God glorified thereby. The Prophet Dauid sayth, I will praise thee <sup>Psal, 35, 18.</sup> o Lord in the great congregation, in much people I will giue thanks vnto thee. And againe I will declare thy righteousness in the <sup>Psal, 40, 11.</sup> great congregation, behold, I will not refraine <sup>Psal, 22, 22,</sup> my lips, and that Lord thou knowest. In another place, I will declare thy name amongst my brethren, in the midst of the congregation I will sing praise vnto thee. And againe, I was glad when they sayd vnto me, <sup>Psal, 122, 1.</sup> We will go into the house of God. And when he was by his enemies drinen away from that publicke place of God his seruice: although he prayed and sang hymnes vnto God, in the mountaines and canes, & other places of his exile: yet that losse of the publicke place of God his

## There should be no refusing

Psal. 27. 4.

worship, did grieue him more then the losse of his native soile, of his acquaintance, of his kindred, of his goods, or any other ioy or treasure whatsoever. One thing (sayth he) one thing especially I haue desired of the Lord, and I will still require it, that I dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visite his holie Temple: He grieved that he could not doe (as he had done in times past) euen to leade the people into the house of God. My teares (sayth he) hath bene my bread day and night, because I had gone with the multitude, and lead them to the house of God: His wish was rather to be a doore-keeper in the house of God, then to dwell in the tents of ungodlinesse.

Psal. 42. 2.

Eccl. 34. 11,

Math. 18. 20,

Thirldy, it is a comfortable apprehending of the promise of Christ, who hath pronounced, that, Where two or three are assembled in his name, he is in the miadest of them, and that whatsoever they aske, they shall receiue. Although he name two or three (because the Church is indeed a little flocke in respect of the great multitude of the wicked:) yet it is euident, that our Saniour speaketh not there of priuate conuenticles: but of the Church of God, as may appeare by  
the

to come now to our Church. 1 29  
the often naming of the Church in the verses  
last going before. Now there is the place of  
the Church where the word of God is taught,  
and the Sacraments administred according  
to the institution of Christ, and publicke  
prayer and thanke/givings offered vnto God:  
Teach all nations (sayth Christ) and Bap- Math, 28, 19.  
tize them in the name of the Father, and of  
the Sonne, and of the holy Ghost, then fol-  
loweth the promise, I will be with you to the  
end of the world. The Apostle when he hath  
made mention of the Church, and publicke  
place of the assembly, when ye come together 1. Cor, 11. 18  
in the Church, when ye come together into 20. 23.  
one place, &c. he addeth, that which I re- V. 23.  
ceined of the Lord, that haue I deliuered  
vnto you, how the Lord Iesus in the same  
night that he was betrayed, tooke bread, &c.  
and after, when ye come together one tary for V. 33.  
another. He requireth of the Romaines, that Rom. 15. 6,  
they all with one heart, and one mouth glorifie  
God, and to the Ephesians, that prayes be gi- Eph. 3. 21.  
uen in the Church through Christ Iesus, un-  
to all generations for euer: where is the word  
and Sacraments, there is especially the cro Math, 28. 10.  
vobiscū vsq; ad cōsummationem seculi.

Fourthly, the aloting of the place a-  
mongst Christians, must needs be in the power

## There should be no refusing

of the *supreme magistrate*, and of such *lawes*  
 as are confirmed by him. If *Iosua* being  
*Duke*, did take order for matters in the  
*Church*: If *Dauid* and *Salomon* did set  
 the courses of the *Priests* and *Leuites*, re-  
 moue the bad, and place better in their  
 roome: If *Iehosaphat* did send *Eliihama*  
 and *Iehoram* *Priests* to instruct the people,  
 and set the *Priests* and *Leuites* for the iudge-  
 ment of the *Lords* cause: If *Ezechias* did  
 not onely appoint the courses, but also prescribe  
 to euery one their portions and stipends: If  
*Asa*, *Iosias*, and other godly *Kings* of *Iuda*,  
 did account it their chiefest charge to purge  
 the *Church* from *Idolatry*, then why might  
 not *Constantinus*, *Theodosius*, and o-  
 ther *Christian Emperours* imitate their god-  
 ly ensample? And when now our *Christian*,  
 most noble *King*, doth inuoyne or establish or-  
 ders for the publike seruice of *God*? Why  
 should not all good subiects obey, not for feare,  
 but euen for conscience sake? Where *Princes*  
 do command *Idolatry*, or any thing directly  
 against the word of *God*, there the subiects  
 may say with *S. Peter* and the *Apostles*, we  
 must rather obey *God* then man. Yet in no  
 wise may they rebell, nor in heart wish the  
 subuersion of *God* his annointed. But ( *God*

to come now to our Church. 130

his holy name be pray'd) we haue no need to feare any such edicts. we may of all people vnder heauen most willingly submit our selues to that obedience, where godlinesse and loyalty may both meete together, and right conscience Psal. 85. 10, and peace may kisse each other.

Fiftly, in respect of the prayers themselves, great cause we haue had (and no doubt shall haue still) most carefully to frequent them, the prayers being all (euen in the conscience of the aduersary) most godly and needfull for all good gifts and graces requisite both for Prince and people, and all made through our onely mediator (Christ Iesus, There is one God (sayth Paule) and one mediator betwixt God and man, euen the man Christ Iesus. If any man sinne (saith Saint Iohn) we haue an aduocate with the father Iesus 1. Tim. 2. 5, Christ the righteous, and he is the propitiation for our sinnes. 1. Ioh. 2. 1, Oratio quæ non fit per Christum, non solum non potest delere peccatum, sed & ipsa fit peccatum Aug. in Psal. 103. The prayer which is not made through Christ, doth not onely not put away sinne, but euen it selfe is made sinne. And further it must needs be a great comfort to the vnlearned, and a ioy generally to all, when the prayers are made in that vsuall knowne language, wherein

There should be no refusing  
wherein the whole Church may ioyne toge-  
ther with one heart, and one voyce to praise  
God.

*The Apostle sayth, I will pray with the  
Spirit, I will pray with understanding also.  
He which occupieth the place of the unlearned,  
how can he say Amen to the giving of  
thanks, when he understandeth not what  
thou sayst? I had rather in the Church  
speake few words to the instructing of others,  
then ten thousand in a strange language: If  
there were in our Churches blasphemous  
prayers maintained, or Idolatrie erected,  
then we should with Sidrach, Misach and  
Abednego, chuse rather to die, then to  
yeeld so much as the body to prostrate it selfe  
before them. But otherwise, for euery small  
abuse or corruption (which is crept into the  
Church) we are not to take occasion thereby  
to refuse the place of God his seruice. There  
were corruptions when there was buying and  
selling in the Temple of the Iewes: yet Io-  
seph and Mary did present themselves to  
the oblations in that Temple, Christ refused  
not to teach daily in it, the Apostles refused  
not to pray in it, and Anna the ancient wi-  
dow is commended for that in her fasting and  
prayer she serued God day and night in that  
Temple*

1. Cor. 14. 15.  
V. 16.

V. 19.

Luc. 19. 45.  
Luc. 2. 32.  
Luc. 19. 47.  
Act. 3. 1.

Luc. 2. 37.



to come now to our Church. 131

Temple.

Sixtly, our intent in comming to the Church, is not to iudge the faith of other men, but euery one to examine his owne faith. Paule sayth: Let a man proue and examine himselfe, and so let him eate of that bread, and drinke of that cup: If we would iudge our selues, we should not be condemned: Trie and examine your selues, whether ye be in the faith, or no. If any do come unworthily in a wrong faith, or without repentance, the Apostle denounceth of him, that he eateth and drinketh his owne damnation. He cannot condemne others, he damneth but himselfe. It was sayd to him that had no wedding garment, Friend how earnest thou hithe, not hauing a wedding garment? he was himselfe cast into utter darknesse, he did not condemne the rest of the guests, which were clothed with faith, working through charity. The Apostles knew that Iudas was a traytor, our Saviour had before certified them of it, yet they refused not to receiue the Sacrament with him. Iudas receiued his owne damnation, he could not condemne the rest of the Disciples. If the time imployed in the Church be not for the Sacraments or prayers, but for the preaching of the word, our assured

1. Co r. 11. 28

2. Co r. 13. 5.

1. Co r. 11. 29.

Math. 22. 12.

Gal. 5. 6.

Math. 26. 21. 22.

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There should be no refusing  
assured preservative against all error, is to  
cleane to the holy Scripture, the old and new  
Testament. *Saint Augustine sayth, Aufe-*  
*rantur de medio chartæ nollæ, pro-*  
*deat in medium codex Dei. Away with*  
*our writings, and let the booke of God be*  
*brought forth. Vtrum ipsi Ecclesiam*  
*teneant non nisi diuinam Scriptu-*  
*rarum canonicis libris ostendant*  
*Whether we or they haue the true Church,*  
*let it be shewed no other way but by the Ca-*  
*nonicall bookes of the diuine Scriptures. We*  
*must imitate the people in Berea, who did*  
*search out and examine the Scriptures al-*  
*leaged. In the interpretations of the Scrip-*  
*tures the Apostle biddeth vs, to try all, and to*  
*hold that which is good. That is best, which*  
*best agreeth with the grounds of faith, and*  
*with the generall course of God his holy word.*  
*To condemne that which we neither heare*  
*nor know, must needs be within the compasse*  
*of rash iudgement.*

Thus our intent in frequenting the  
Church, must be to obey the ordinance of  
God, who hath appointed a publicke place  
for prayer and thankesgiving, for the Sacra-  
ments, & for the hearing of his holy word. Our  
intent must be so to worship God, that God  
may

Aug. in Psal.  
57.

Aug. contra  
Pecilianum  
Donat cap.  
36.

AS. 17. 11.

1. Thes. 5. 21.

to come now to our Church. 132  
 may be publickely glorified and our brethren  
 by our ensample edified. Our intent must be  
 to obey God his Vicegerent upon earth, our  
 Christian gouernour. Our intent must be to  
 iudge our selues, to amend our selues, and to  
 humble our selues. Otherwise, if we attri-  
 bute a holinesse to the soule, or stone, or timber,  
 as though our prayers should be better accep-  
 ted for them, then do we incurre a manifest  
 idolatry. So likewise in fasting, if it be un-  
 dertaken, as making one meate more holy  
 then another, as though fish were more holy  
 or more meritorio<sup>us</sup> then flesh, or the egge  
 more holy then the Pullet, or the milke more  
 holy then the Heyfar, or as though wines,  
 fruits, and iunkets were more holy then other  
 kinds of nourishmēt<sup>s</sup>? what is it else but a dan-  
 nable superstition, & (as the Apostle doth call 1. Tim. 4. 1.  
 it) the doctrine of diuels? But to fast, to subdue  
 our corrupt nature, and to humble our soules  
 (as is not done by those fasting meates) or to  
 fast to make vs more fit for prayer, when we  
 would either craue some great blessing of  
 God, or diuert some heauy iudgement, it is  
 an exercise very acceptable and agreeable  
 to the will of God. And in politicall orders  
 for the sustenance of a Common wealth, a  
 good subject is bounden to order his diet ac-  
 cording

Psal. 35. 14.

A. 2. 11. 3.

A. 2. 14. 23.

2. Chro. 20. 30.

2. Sam. 12. 22.

There should be no refusing  
ding to the lawes under which he liueth. But  
either in fasting or in altering of diet, to ac-  
compt our meate more holy, or more merito-  
rious then another, it is a very eident and  
detestable superstition. So is it with the pla-  
ces of God his seruice: If we ascribe holinesse  
or merite to the earth, stones, timber, or to  
any forme or fashion of building, it is a plaine  
derogating from the merues of the passion of  
Christ, and to trauell to them with that mind,  
is a kind of Idolatry. The place wherein God  
spake to Moses, is called holy earth, the  
place (sayth God) wherein thou standest is  
holyy ground. But this holinesse was by meanes  
of the presence of God: who vouchsafed at  
that time there to be present. The footestoole  
of God (that is the very pauement of the  
Temple) is called by the Psalmist holy (ac-  
cording to the interpretation of some) yet was  
it holy in respect of the presence of God, by his  
Arke and Testament. Many things in the  
old Testament were named holy, as Sacra-  
ments, and types and figures of Christ and his  
Church. But (the truth being come, and  
those types and shadowes being vanished a-  
way) we acknowledge now no other Sacra-  
ments then those which our Sauiour Christ  
himselfe hath ordained, neither do we attri-  
bute

Exod. 3. 5.

Psal. 99. 5.

Heb. 10. 1.  
Col. 2. 16.

to come now to our Church. 123

but any merite to any thing: but onely to the obedience and satisfaction of Christ Iesus. If our Temples were as gloriously furnished as was that Temple at Hierusalem: or our meates as good as that Manna which fell from heauen, or our garments as holy, and as pretious as was Aaron his Ephod: yet neither our buildings, nor our foode, nor our vestiments can set one foote into our saluation, but all must be ascribed wholly and entirely to that free iustification, which we haue by the redemption of Christ Iesus. Our coming to the Church, must be to humble our selues in it, and not to seeke merite or ransom by it. We must obey God his holy ordinance, and yet when we haue done all we can do, we must say still we are unprofitable seruants. When our Saniour Christ doth commaund vs to shut the doore of our closet, and to pray in secret, his meaning is not to oppose priuate prayer against his publicke ordinance, but he doth oppose it against the pride of the Pharisees, who by praying in the synagogues and in the corners of the streetes, sought to exalt themselves: and therefore were iustly reiected of God. And yet did the proud Pharisee not refuse to pray in the same Temple with the sinfull Publican. And

Exod. 25. 7.

Rom. 3. 24.  
1. Ioh. 1. 7.  
Heb. 9. 14.

Luc. 17. 10.

Math. 6. 6.

Luc. 18. 10.

where

There should be no refusing, &c.

therefore they which refuse to come to our  
publicke place of prayer, must needs acknow-  
ledge, that either in want of charity, they  
make us worse then Publicans, or else that  
in abundance of pride they are themselves  
worse then Pharisees. For the Pharisee  
and Publican came both together to the  
Temple to pray. He would not cate with him,  
nor conuerse with him privately; and yet he  
would not forsake the Temple, because the o-  
ther came to it. This action had bene (no  
doubt) acceptable vnto God. If the Pha-  
risee had not had a proud conceit of his owne  
merit, and a scornfull contempt of his neigh-  
bour. Nothing is more requisite for the  
composing of this controuersie, then that we  
be first thoroughly prepared with that true hu-  
mility of heart (whereof the Apostle speak-  
eth) euery man to thinke another better then  
himselfe, which God graunt vs all, to whose

Phil. 2. 3.

Grace and protection I commit you now  
and euer. From Tanridge  
this 31. of Decem-  
ber. 1603.

Your assured, S. H.

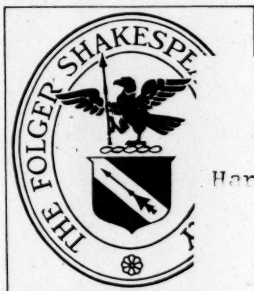
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